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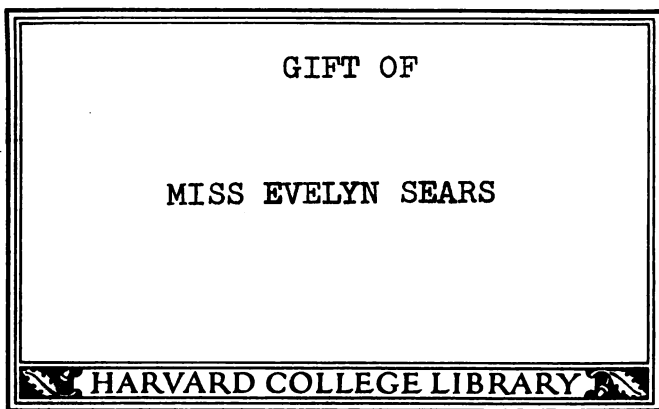
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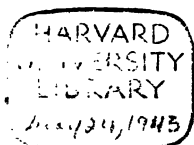
JOHN MILTON'S
LAST THOUGHTS
ON THE TRINITY.

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FROM HIS POSTHUMOUS WORK
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Miss Evelyn Lane

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P R E F A C E.

THE literary and religious public were exceedingly gratified to learn, about three years ago, that a work of our great Milton's, on the subject of religion, had been discovered entire in the State-Paper Office; and still more to receive it from the press by command of His present Majesty,—a truly Royal Gift. The Treatise was written in Latin; and by order of the King, not only was the original published, but it was also accompanied by a translation, executed by His Majesty's Librarian, Mr. Prebendary Sumner, now Bishop of Winchester. The Translation makes a large and expensive quarto volume, and is therefore scarcely within the reach of the majority of theological readers: it has therefore been thought desirable to re-translate the general Preface,

which breathes a fine spirit of religious liberty, worthy of the illustrious author, and to republish portions of the chapters on the Son of God and the Holy Spirit. By these it will be seen that Milton is henceforth to be ranked amongst those Christian Scholars, a numerous and honourable class, who have rejected the doctrine of the Trinity, as an unscriptural innovation, and a corruption of the pure doctrine of Christ. It may surely suffice to shield Unitarian Christians from some of the reproaches which are so frequently cast upon them,—that to them belongs a triumvirate of intellect, wisdom, learning and piety, which cannot be paralleled, in the immortal names of LOCKE, NEWTON and MILTON.

JOHN MILTON,

TO ALL THE CHURCHES OF CHRIST,
AND TO ALL
WHO PROFESS THE CHRISTIAN FAITH
THROUGHOUT THE WORLD,
PEACE, AND THE RECOGNITION OF THE TRUTH,
AND ETERNAL SALVATION
IN GOD THE FATHER, AND IN OUR LORD
JESUS CHRIST.



SINCE the beginning of the last century, when Religion, having been defiled with endless corruptions for more than thirteen hundred years, began to regain somewhat of her original purity, many treatises of a purer theology have appeared, in which almost every point of Christian doctrine hath, one by one, been set forth, sometimes in brief, sometimes in a more enlarged and detailed form. Why, therefore, I have not been deterred from a like attempt,—on the one hand by resting satisfied in what hath hitherto been done, supposing the subject to have been skilfully handled, or on the other, by the failure of those who have gone before me,—it is right that I should in the first place explain.

If I were to say that I had given myself up to the study of the Christian Religion, because nothing else can so thoroughly eject and remove from the minds and lives of men those two most foul curses, slavery and superstition, I might seem to have been moved by a regard to the highest benefits of this life, rather than by a zeal for Religion. But since God hath opened to every man the way to eternal salvation only through his own belief, and since he requires that he who would be saved should stand upon his own faith, I resolved, in matters of Religion, to rest on the faith or judgement of no man ; but having drawn my belief from Divine Revelation alone, nothing being neglected which depended on my own industry, I determined to search out and settle each point of my religious belief, by the most careful perusal and meditation of the Scriptures of God themselves.

In stating what has been profitable to myself, I have a respect to such as may come after me, whom I would invite to walk in the same path. In my youth I applied myself assiduously to the study of each Testament in its own tongue, at the same time going diligently through some shorter systems of divines; and after their example, I used myself to class under certain heads such passages of Scripture as I might extract, with a view to future examination. I was now prepared with more confidence to read larger theological works, and to

examine the arguments touching certain disputed points of faith. But to say the truth with frankness and with candour, I was often grieved to find the arguments of an opponent either evaded by wretched shifts, or attempted to be answered by specious rather than by solid arguments; by an ostentatious display of sophisms, or by a resort to the empty quibbles of the grammarians; while that which was obstinately proclaimed as truth, appeared to be defended rather with a love for contention, than by power of argument, either by a wresting of the Scriptures, or by hasty conclusions from mistaken inferences. Hence truth was often bitterly opposed as error or heresy; while errors and heresies were regarded as truths, and valued more from custom or from party spirit than the authority of the Scriptures.

Since then to such guides as these, neither my creed nor my hopes of salvation could safely be committed, and it was yet needful that I should possess some methodical tractate or disquisition on the Christian doctrine, which might confirm my faith and assist my memory, nothing seemed safer or more advisable than the compilation of some original treatise, drawn with care and study from the Word of God alone, and executed with all faithfulness, seeing that motive for self-deceit in this matter I could have none. This plan having persevered in for some years most diligently,

I found the strong holds of the Reformed Religion were fortified with ample strength against the Papists, though in many other respects insufficiently provided with bulwarks or defenders. I then readily saw, that the doctrines even of Religion were offered, not to indolent credulity, but to constant diligence and an unwearied searching out of the truth; and that there remained yet much more than I had thought, which required to be rigidly tried by the rule of Scripture, and more accurately reformed. And thus I have been enabled to discern and distinguish in sacred things between such as were matters of belief, and such as were only matters of opinion. It was a great comfort to me, that by God's assistance I had acquired such a firm support to my faith, yea such a treasure, as would no longer leave me in doubt, if required to give a reason for the hope that is in me.

If I open such a treasure to all; if, as I call God to witness, it is with brotherly love to the whole human race, that I desire to spread this (beyond which I have nothing better or more precious) as widely and as freely as I can,—my hope is, that it be received in the same kind spirit, and not with an uncandid and hostile feeling, even though it will be seen that I have brought many points into light which are opposed to certain received opinions.

To such as hate not the truth do I appeal:

and I conjure them not to cry out that the Church is troubled by that liberty of searching and discoursing, which is granted to the Schools, and which to no believers ought to be denied; since we are commanded to *prove all things*, and since, being daily improved by the light of truth, the Church is hence illumined and built up, rather than disturbed. Of a truth I see not how the Church can, or ought to be, more troubled by a seeking after the truth, than were the Gentiles by the first preaching of the Gospel. Of my own authority I enforce nothing,—I impose nothing. Nay, indeed, I exhort all, and it is my earnest advice, that as to opinions which may not seem fully established, they suspend their judgement till the testimony of the Scriptures shall prevail, and persuade their reason into belief and assent.

I seek not concealment: to the learned I desire to address myself: or if the learned are not always the fittest persons to be umpires and judges in these matters, I would speak with much greater confidence to those of ripe understanding and firm hearts, to men who are *mighty in the Scriptures*, rather than to the ignorant. And whereas the greater part of such as have treated these subjects have been used to fill almost all their pages with their own thoughts, thrusting into the margin a bare reference to such chapters and verses as seemed to confirm them; I have chosen, on the contrary,

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to fill my pages, even to redundance, with words of divine authority, and have occupied the smallest possible space with my own reflections, even though springing from the scriptural context itself.

Lastly, it shall appear to all, from the weight and power of the reasonings, be they new or old, which I shall be found to have advanced; yea, rather from the authority of those Scriptures themselves, to which they make so frequent appeal,—of how deep concernment it is to the Christian Religion, that liberty be granted, not only of openly winnowing and sifting every doctrine, but also of thinking and writing concerning it according to every man's conviction; for without this liberty, Religion is nought, yea the Gospel is nought: all is force; by which it is disgraceful and base that Christianity should be upheld. We are still under the yoke, not indeed, as of old, of the Divine law, but, what is most wretched, under human bondage, or I should rather say under the rod of a savage tyrant. But from men of soberness and candour, I look not to find a conduct so palpably unworthy, as, after the manner of certain men, who have neither reason nor justice on their side, the branding with the invidious and undeserved name of *heretic* or *heresy*, whatsoever shall depart from the notions commonly received, without an examination into the Scripture testimony. With such rash zealots it is enough to apply to any one this mark

of infamy, in order to silence him by a word, and that without trouble; for they think him ended at a blow, against whom they can fling this reproach. To these men I answer, that in the age of the Apostles, while the writings of the Evangelists were not, whenever the term *heresy* was used as a reproach, *that alone was considered as heresy which was opposed to the doctrines they preached; and those alone were heretics, who, according to Rom. xvi. 17, 18, caused divisions or offences contrary to the doctrine of the Apostles, serving not our Lord Jesus Christ, but their own belly:* and hence I maintain, that since the books of the New Testament were written, nothing can rightfully be called heresy, which is not opposed to them. For myself, I hold to the Scriptures alone: I follow no sect or party. Of heretics, as they are called, I had read none of the writings; but the incautious handling of the Scriptures among those who are accounted orthodox, and their various blunders, first taught me to agree with their opponents, so often as those opponents agreed with the Scriptures. If this be heresy, of a truth I confess with Paul, Acts xxiv. 14, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and, I add, all things that are contained in the books of the New Testament. Other judges, or sovereign interpreters of the Christian

faith, in common with the whole Protestant Church, I reject ; together with that faith which is called implicit.

What remains then, Brethren, but that ye cultivate truth with brotherly love : judge of what I have said as the spirit of God shall direct you ; adopt my opinions, or, if you are not moved thereto by a full assurance and by the clear testimony of the Scriptures, reject them. Finally, live in the faith of our Lord and Saviour Jesus Christ. Farewell.

J. M.

JOHN MILTON'S LAST THOUGHTS ON THE TRINITY.

PREFATORY REMARKS.

I CANNOT enter upon subjects of so much difficulty as the SON OF GOD and the HOLY SPIRIT, without again premising a few introductory words. If indeed I were a member of the Church of Rome, which requires implicit obedience to its creed on all points of faith, I should have acquiesced from education or habit in its simple decree and authority, even though it denies that the doctrine of the Trinity, as now received, is capable of being proved from any passage of Scripture. But since I enrol myself among the number of those who acknowledge the word of God alone as the rule of faith; and freely advance what appears to me much more clearly deducible from the Holy Scriptures than the commonly received opinion, I see no reason why any one who belongs to the same Protestant or Reformed Church, and professes to acknowledge the same rule of faith as myself, should take offence at my freedom, particularly as I impose my authority on no one, but merely propose what I think more worthy of belief than the creed in general ac-

ception. I only entreat that my readers will ponder and examine my statements in a spirit which desires to discover nothing but the truth, and with a mind free from prejudice. For without intending to oppose the authority of Scripture, which I consider inviolably sacred, I only take upon myself to refute human interpretations as often as the occasion requires, conformably to my right, or rather to my duty as a man. If indeed those with whom I have to contend were able to produce direct attestation from heaven to the truth of the doctrine which they espouse, it would be nothing less than impiety to venture to raise, I do not say a clamour, but so much as a murmur against it. But inasmuch as they can lay claim to nothing more than human powers, assisted by that spiritual illumination which is common to all, it is not unreasonable that they should on their part allow the privileges of diligent research and free discussion to another inquirer, who is seeking truth through the same means and in the same way as themselves, and whose desire of benefiting mankind is equal to their own.

In reliance, therefore, upon the divine assistance, let us now enter upon the subject itself.

OF THE SON OF GOD.

Since Christ not only bears the name of the only begotten Son of God, but is also several times called in Scripture God, notwithstanding the universal doctrine that there is but one God, it appear-

ed to many, who had no mean opinion of their own acuteness, that there was an inconsistency in this; which gave rise to an hypothesis no less strange than repugnant to reason, namely, that the Son, although personally and numerically another, was yet essentially one with the Father, and that thus the unity of God was preserved.

But unless the terms unity and duality be signs of the same ideas to God which they represent to men, it would have been to no purpose that God had so repeatedly inculcated that first commandment, that he was the one and only God, if another could be said to exist besides, who also himself ought to be believed in as the one God. Unity and duality cannot consist of one and the same essence. God is one ens, not two; one essence and one subsistence, which is nothing but a substantial essence, appertain to one ens; if two subsistences or two persons be assigned to one essence, it involves a contradiction of terms, by representing the essence as at once simple and compound. If one divine essence be common to two persons, that essence or divinity will either be in the relation of a whole to its several parts, or of a genus to its several species, or lastly of a common subject to its accidents. If none of these alternatives be conceded, there is no mode of escaping from the absurd consequences that follow, such as that one essence may be the third part of two or more.

There would have been no occasion for the supporters of these opinions to have offered such vio-

ence to reason, nay even to so much plain scriptural evidence, if they had duly considered God's own words addressed to kings and princes, Psal. lxxxii. 6. *I have said, Ye are gods, and all of you are children of the Most High*; or those of Christ himself, John x. 35. *if he called them gods, unto whom the word of God came, and the Scripture cannot be broken*—; or those of St. Paul, 1 Cor. viii. 5, 6. *for though there be that are called gods, whether in heaven or earth, (for there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, &c.* or lastly of St. Peter, 2 Ep. i. 4. *that by these ye might be partakers of the divine nature*, which implies much more than the title of gods in the sense in which that title is applied to kings; though no one would conclude from this expression that the saints were co-essential with God.

Let us then discard our own speculations touching sacred matters, and follow the doctrine of Holy Scripture exclusively. Accordingly, no one need expect that I should here premise a long metaphysical discussion, and introduce all that commonly received drama of the personalities in the Godhead: since it is most evident, in the first place, from numberless passages of Scripture, that there is in reality but one true independent and supreme God; and as he is called one, (inasmuch as human reason and the common language of mankind, and the Jews, the people of God, have always considered him as one person only, that is, one in a numerical sense,) let us have recourse to the sacred writings

in order to know who this one true and supreme God is. This knowledge ought to be derived in the first instance from the gospel, since the clearest doctrine respecting the one God must necessarily be that copious and explanatory revelation concerning him which was delivered by Christ himself to his apostles, and by the apostles to their followers. Nor is it to be supposed that the gospel would be ambiguous or obscure on this subject; for it was not given for the purpose of promulgating new and incredible doctrines respecting the nature of God, hitherto utterly unheard of by his own people, but to announce salvation to the Gentiles through Messiah the Son of God, according to the promise of the God of Abraham. *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father; he hath declared him, John i. 18.* Let us therefore consult the Son in the first place respecting God.

According to the testimony of the Son, delivered in the clearest terms, the Father is that one true God, by whom are all things. Being asked by one of the scribes, Mark xii. 28, 29, 32. which was the first commandment of all, he answered from Deut. vi. 4. *the first of all the commandments is, Hear, O Israel, the Lord our God is one Lord;* or as it is in the Hebrew, *Jehovah our God is one Jehovah.* The scribe assented; *there is one God, and there is none other one but he;* and in the following verse Christ expresses his approbation of this answer. Nothing can be more clear than that

it was the opinion of the scribe, as well as of the other Jews, that by the unity of God is intended his oneness of person. That this God was no other than God the Father, is proved from John viii. 41, 54. *we have one Father, even God. It is my Father that honoureth me; of whom ye say that he is your God.* iv. 21. *neither in this mountain, nor yet at Jerusalem, shall ye worship the Father.* Christ therefore agrees with the whole people of God, that the Father is that one and only God. For who can believe that the very first of the commandments would have been so obscure, and so ill understood by the Church through such a succession of ages, that two other persons, equally entitled to worship, should have remained wholly unknown to the people of God, and debarred of divine honours even to that very day? especially as God, where he is teaching his own people respecting the nature of their worship under the gospel, forewarns them that they would have for their God the one Jehovah whom they had always served, and David, that is, Christ, for their King and Lord. Jer. xxx. 9. *they shall serve Jehovah their God, and David their King, whom I will raise up unto them.* In this passage Christ, such as God willed that he should be known or served by his people under the gospel, is expressly distinguished from the one God Jehovah, both by nature and title. Christ himself therefore, the Son of God, teaches us nothing in the gospel respecting the one God but what the law had before taught, and

everywhere clearly asserts him to be his Father.
 John xvii. 3. *this is life eternal, that they might
 know thee, the only true God, and Jesus Christ whom
 thou hast sent.* xx. 17. *I ascend unto my Father
 and your Father; and to my God and your God: if
 therefore the Father be the God of Christ, and the
 same be our God, and if there be none other God
 but one, there can be no God beside the Father.*

Paul, the apostle and interpreter of Christ, teaches the same in so clear and perspicuous a manner, that one might almost imagine the inculcation of this truth to have been his sole object. No teacher of catechumens in the Church could have spoken more plainly and expressly of the one God, according to the sense in which the universal consent of mankind has agreed to understand unity of number. 1 Cor. viii. 4—6. *we know that an idol is nothing in the world, and that there is none other God but one: for though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* Here the expression *there is none other God but one* excludes not only all other essences, but all other persons whatever; for it is expressly said in the sixth verse, that *the Father is that one God*; wherefore there is no other person but one.

Again, Eph. iv. 4—6. *there is one body and one Spirit, even as ye are called in one hope of your*

calling ; one Lord, one faith, one baptism ; one God and Father of all, who is above all, and through all, and in you all. Here there is one Spirit, and one Lord ; but the Father is one, and therefore God is one in the same sense as the remaining objects of which unity is predicated, that is, numerically one, and therefore one also in person. 1 Tim. ii. 5. *there is one God, and one mediator between God and men, the man Christ Jesus.* It cannot be explained how any one can be a mediator to himself on his own behalf ; according to Gal. iii. 20. *a mediator is not a mediator of one, but God is one.*

How then can God be a mediator of God ? Not to mention that he himself uniformly testifies of himself, John viii. 28. *I do nothing of myself,* and ver. 42. *neither came I of myself.* Undoubtedly therefore he does not act as a mediator to himself ; nor return as a mediator to himself. Röm. v. 10. *we were reconciled to God by the death of his Son.* To whatever God we were reconciled, if he be one God, he cannot be the God by whom we are reconciled, inasmuch as that God is another person ; for if he be one and the same, he must be a mediator between himself and us, and reconcile us to himself by himself ; which is an insurmountable difficulty.

Though all this be so self-evident as to require no explanation,—namely, that the Father alone is a self-existent God, and that a being which is not self-existent cannot be God,—it is wonderful with what futile subtleties, or rather with what juggling

artifices, certain individuals have endeavoured to elude or obscure the plain meaning of these passages; leaving no stone unturned, recurring to every shift, attempting every means, as if their object were not to preach the pure and unadulterated truth of the gospel to the poor and simple, but rather by dint of vehemence and obstinacy to sustain some absurd paradox from falling, by the treacherous aid of sophisms and verbal distinctions, borrowed from the barbarous ignorance of the schools.

They defend their conduct, however, on the ground, that though these opinions may seem inconsistent with reason, they are to be held for the sake of other passages of Scripture, and that otherwise Scripture will not be consistent with itself. Let us then set reason aside, and appeal again to the language of Scripture.

The passages in question are two only. The first is John x. 30. *I and my Father are one*,—that is, one in essence, as it is commonly interpreted. But God forbid that we should decide rashly on any point relative to the Deity. Two things may be called one in more than one way. Scripture saith, and the Son saith, *I and my Father are one*,—I bow to their authority. Certain commentators conjecture that they are one in essence,—I reject what is merely man's invention. For the Son has not left us to conjecture in what manner he is one with the Father, (whatever member of the Church may have first arrogated to himself the

merit of the discovery,) but explains the doctrine himself most fully, so far as we are concerned to know it. The Father and the Son are one, not indeed in essence, for he had himself said the contrary in the preceding verse, *my Father, which gave them me, is greater than all*, (see also xiv. 28. *my Father is greater than I*), and in the following verses he distinctly denies that he made himself God in saying, *I and my Father are one*; he insists that he had only said as follows, which implies far less, x. 36. *say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?* This must be spoken of two persons not only not co-essential, but not co-equal. Now if the Son be laying down a doctrine respecting the unity of the divine essence in two persons of the Trinity, how is it that he does not rather attribute the same unity of essence to the three persons? Why does he divide the indivisible Trinity? For there cannot be unity without totality. Therefore, on the authority of the opinions holden by my opponents themselves, the Son and the Father without the Spirit are not one in essence. How then are they one? It is the province of Christ alone to acquaint us with this, and accordingly he does acquaint us with it. In the first place, they are one, inasmuch as they speak and act with unanimity; and so he explains himself in the same chapter, after the Jews had misunderstood his saying: x. 38. *believe the works; that ye may know and believe that the Father is in*

me, and I in him. xiv. 10. *believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works.* Here he evidently distinguishes the Father from himself in his whole capacity, but asserts at the same time that the Father remains in him; which does not denote unity of essence, but only intimacy of communion. Secondly, he declares himself to be one with the Father in the same manner as we are one with him,—that is, not in essence, but in love, in communion, in agreement, in charity, in spirit, in glory. John xiv. 20, 21. *at that day ye shall know that I am in the Father, and ye in me, and I in you: he that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father.* xvii. 21. *that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us.* ver. 23. *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.* ver. 22. *the glory which thou gavest me I have given them, that they may be one, even as we are one.* When the Son has shown in so many modes how he and the Father are one, why should I set them all aside? why should I, on the strength of my own reasoning, though in opposition to reason itself, devise another mode, which makes them one in essence; or why, if already devised by some other person, adopt it, in preference to Christ's

own mode? If it be proposed on the single authority of the Church, the true doctrine of the orthodox Church herself teaches me otherwise; inasmuch as it instructs me to listen to the words of Christ before all other.

The other passage, and which according to the general opinion affords the clearest foundation for the received doctrine of the essential unity of the three persons, is 1 John v. 7. *there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* But not to mention that this verse is wanting in the Syriac and the other two Oriental versions, the Arabic and the Ethiopic, as well as in the greater part of the ancient Greek manuscripts, and that in those manuscripts which actually contain it many various readings occur, it no more necessarily proves those to be essentially one, who are said to be one in heaven, than it proves those to be essentially one, who are said to be one on earth in the following verse. And not only Erasmus, but even Beza, however unwillingly, acknowledged (as may be seen in their own writings) that if John be really the author of the verse, he is only speaking here, as in the last quoted passage, of an unity of agreement and testimony. Besides, who are the three who are said to bear witness? That they are three Gods, will not be admitted; therefore neither is it the one God, but one record or one testimony of three witnesses, which is implied. But he who is not co-essential with God the Father, can-

*be said to be one with him. Theological tract
by J. C. ... the ...
...
...*

not be co-equal with the Father. This text however will be discussed more at large in the following chapter.

But, it is objected, although Scripture does not say in express words that the Father and the Son are one in essence, yet reason proves the truth of the doctrine from these, as well as from other passages of Scripture.

In the first place, granting, (which I am far from doing,) that this is the case, yet on a subject so sublime, and so far above our reason, where the very elements and first postulates, as it were, of our faith are concerned, belief must be founded, not on mere reason, but on the word of God exclusively, where the language of the revelation is most clear and particular. Reason itself, however, protests strongly against the doctrine in question; for how can reason establish (as it must in the present case) a position contrary to reason? Undoubtedly the product of reason must be something consistent with reason, not a notion as absurd as it is removed from all human comprehension. Hence we conclude, that this opinion is agreeable neither to Scripture nor reason. The other alternative therefore must be adopted, namely, that if God be one God, and that one God be the Father, and if notwithstanding the Son be also called God, the Son must have received the name and nature of Deity from God the Father, in conformity with his decree and will, after the manner stated before. This doctrine is not disproved by reason, and Scripture teaches it in innumerable passages.

*The mysterious channel of the Holy Spirit
is invisible, and the Son is not
only born of the Father, but also
his Son.*

ii But those who insist that the Son is one God with
 the Father, consider their point as susceptible of
 ample proof, even without the two texts already
 examined, (on which indeed some admit that no
 reliance is to be placed,) if it can be demonstrated
 from a sufficient number of Scripture testimonies
 that the name and attributes and works of God, as
 well as divine honours, are habitually ascribed to
 the Son. To proceed therefore in the same line of
 argument, I do not ask them to believe that the
 Father alone and none else is God, unless I shall
 c have proved, first, that in every passage each of the
 particulars above mentioned is attributed in express
 terms only to one God the Father, as well by the Son
 b himself as by his apostles. Secondly, that wherever
 they are attributed to the Son, it is in such a man-
 ner that they are easily understood to be attributa-
 ble in their original and proper sense to the Father
 alone; and that the Son acknowledges himself to
 possess whatever share of Deity is assigned to him,
 by virtue of the peculiar gift and kindness of the
 Father; to which the apostles also bear their testi-
 mony. And lastly, that the Son himself and his
 apostles acknowledge throughout the whole of their
 discourses and writings, that the Father is greater
 than the Son in all things.

I am aware of the answer which will be here
 made by those who, while they believe in the unity
 of God, yet maintain that the Father alone is not
 God. I shall therefore meet their objection in the
 outset, lest they should raise a difficulty and outcry
 at each individual passage. They twice beg the

*now we are to be told in his 3^d Edition of
 the book that if it were possible to
 demonstrate that one had not the right
 to do so*

question, or rather request us to make two gratuitous concessions. In the first place, they insist, that wherever the name of God is attributed to the Father alone, it should be understood οὐσιωδῶς, not ὑποστατικῶς, that is to say, that the name of the Father, who is unity, should be understood to signify the three persons, or the whole essence of the Trinity, not the single person of the Father. This is on many accounts a ridiculous distinction, and invented solely for the purpose of supporting their peculiar opinion; although in reality, instead of supporting it, it will be found to be dependent on it; and therefore if the opinion itself be invalidated, for which purpose a simple denial is sufficient, the futile distinction falls to the ground at the same time. For the fact is, not merely that the distinction is a futile one, but that it is no distinction at all; it is a mere verbal quibble, founded on the use of synonymous words, and cunningly dressed up in terms borrowed from the Greek to dazzle the eyes of novices. For since *essence* and *hypostasis* mean the same thing, it follows that there can be no real difference of meaning between the adverbs *essentially* and *substantially*, which are derived from them. If then the name of God be attributed to the Father alone *essentially*, it must also be attributed to the Father alone *substantially*; since one substantial essence means nothing else than one hypostasis, and *vice versa*. I would therefore ask my adversaries, whether they hold the Father to be an abstract ens or not? Questionless they will reply,

... a debt as to deprive it of all
 ... as are the only two ...
 is contained. For the ...
 ...

the primary ens of all. I answer, therefore, that as he has one hypostasis, so must he have one essence proper to himself, incommunicable in the highest degree, and participated by no one, that is, by no person besides, for he cannot have his own proper hypostasis, without having his own proper essence. For it is impossible for any ens to retain its own essence in common with any other thing whatever, since by this essence it is what it is, and is numerically distinguished from all others. If therefore the Son, who has his own proper hypostasis, have not also his own proper essence, but the essence of the Father, he becomes on their hypothesis either no ens at all, or the same ens with the Father; which strikes at the very foundation of the Christian religion. The answer which is commonly made, is ridiculous—namely, that although one finite essence can pertain to one person only, one infinite essence may pertain to a plurality of persons; whereas in reality the infinitude of the essence affords an additional reason why it can pertain to only one person. All acknowledge that both the essence and the person of the Father are infinite; therefore the essence of the Father cannot be communicated to another person, for otherwise there might be two, or any imaginable number of infinite persons.

The second postulate is, that wherever the Son attributes Deity to the Father alone, and as to one greater than himself, he must be understood to speak in his human character, or as mediator.

Wherever the context and the fact itself require this interpretation, I shall readily concede it, without losing any thing by the concession; for however strongly it may be contended, that when the Son attributes every thing to the Father alone, he speaks in his human or mediatorial capacity, it can never be inferred from hence that he is one God with the Father. On the other hand I shall not scruple to deny the proposition, whenever it is to be conceded not to the sense of the passage, but merely to serve their own theory; and shall prove that what the Son attributes to the Father, he attributes to him as God of God, and not to himself under any title or pretence whatever.

With regard to the name of God, wherever simultaneous mention is made of the Father and the Son, that name is uniformly ascribed to the Father alone, except in such passages as shall be hereafter separately considered. I shall quote in the first place the texts of the former class, which are by far the more considerable in point of number, and form a large and compact body of proofs. John iii. 16. *so God loved the world, that he gave his own Son, &c.* vi. 27. *him hath God the Father sealed.* ver. 29. *this is the work of God, that ye believe on him whom he hath sent.* xiv. 1. *ye believe in God, believe also in me.* What is meant by believing in any one, will be explained hereafter; in the mean time it is clear that two distinct things are here intended—in God and in me. Thus all the apostles in conjunction, Acts iv. 24. *lifted up their voice to God*

He refers to page 15.

Essence is in spiritual things what substance is in material ones. Metaphysicians conceive substance to be a material object that substrates¹⁸ or subject in which

with one accord, and said, Lord, thou art God which hast made heaven and earth.....who by the mouth of thy servant David hast said, Why did the heathen rage.....against the Lord, and against his Christ?

Rom. viii. 3. God sending his own Son. 1 Thess. iii.

11. now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you. Col. ii. 2. to the acknowledgement of the mystery of God, and of the Father, and of Christ. iii. 3. your life is hid with Christ in God. 2 Tim. iv. 1. I charge thee therefore before God and the Lord Jesus Christ. 1 John iv. 9.

the love of God toward us, because that God sent his only begotten Son. So also where Christ is named first in order. Gal. i. 1. by Jesus Christ, and God the Father, who raised him from the dead. 2 Thess.

ii. 16. now our Lord Jesus Christ himself, and God, even our Father. The same thing may be observed in the very outset of all the Epistles of St. Paul and of the other apostles, where, as is natural, it is their custom to declare in express and distinct terms who he is by whose divine authority they have been sent. Rom. i. 7, 8. 1 Cor. i. 1—3. 2 Cor. i. 1—3.

and so throughout to the book of Revelations. See also Mark i. 1.

The Son likewise teaches that the attributes of divinity belong to the Father alone, to the exclusion even of himself. With regard to omniscience.

Matt. xxiv. 36. of that day and hour knoweth no man, no not the angels of heaven, but my Father only; and still more explicitly, Mark xiii. 32. not the angels which are in heaven, neither the Son, but the Father.

its properties such as solidity, extension, figure &c. in which they depend
and whence to be in spiritual objects that ethereal or spiri-
al substances in which 19 the properties peculiar to each
original such as the intellectual and moral powers inhere.

With regard to supreme dominion both in hea-
ven and earth, the unlimited authority and full power of decreeing according to his own independent will. Matt. vi. 13. *thine is the kingdom and the power and the glory for ever.* xviii. 35. *so likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not, &c.—xxvi. 29. in my Father's kingdom. xx. 23. to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. It is not mine—* in my mediatorial capacity, as it is commonly interpreted. But questionless when the ambition of the mother and her two sons incited them to prefer this important petition, they addressed their petition to the entire nature of Christ, how exalted soever it might be, praying him to grant their request to the utmost extent of his power whether as God or man; ver. 20. *worshipping him, and desiring a certain thing of him, and ver. 21. grant that they may sit.* Christ also answers with reference to his whole nature—it is not mine to give; and lest for some reason they might still fancy the gift belonged to him, he declares that it was altogether out of his province, and the exclusive privilege of the Father. If his reply was meant solely to refer to his mediatorial capacity, it would have bordered on sophistry, which God forbid that we should attribute to him; as if he were capable of evading the request of Salome and her sons by the quibble which the logicians call *expositio prava* or *equivoca*, when the respondent answers in a sense

terms are often both applicable to the same substance in such a manner as not to involve any contradiction.

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AA | or with a mental intention different from the meaning of the questioner. The same must be said of other passages of the same kind, where Christ speaks of himself; for after the hypostatical union of two natures in one person, it follows that whatever Christ says of himself, he says not as the possessor of either nature separately, but with reference to the whole of his character, and in his entire person, except where he himself makes a distinction. Those who divide this hypostatical union at their own discretion, strip the discourses and answers of Christ of all their sincerity; they represent every thing as ambiguous and uncertain, as true and false at the same time; it is not Christ that speaks, but some unknown substitute, sometimes one, and sometimes another; so that the words of Horace may be justly applied to such disputants: A

Quo teneam vultus mutantem Protea nodo?

DP | Luke xxiii. 34. *Father, forgive them, &c.* John xiv. 2. *in my Father's house.* So also Christ himself says, Matt. xxvi. 39. *O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.* Now it is manifest that those who have not the same will, cannot have the same essence. It appears however from many passages, that the Father and Son have not, in a numerical sense, the same intelligence or will. Matt. xxiv. 36. *no man knoweth but my Father only.* Mark xiii. 32. *neither the Son, but the Father.*

John vi. 38. *I came down from heaven, not to do mine own will, but the will of him that sent me.* 118

Those therefore whose understanding and will are

not numerically the same, cannot have the same essence.

Nor is there any mode of evading this conclusion, inasmuch as the Son himself has thus expressed himself even with regard to his own divine nature. See also Matt. xxvi. 42. and ver. 53. *think-est thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?*

Mark xiv. 36. *Abba, Father, all things are possible unto thee; take away this cup from me, &c.*

Luke xxii. 29. *I appoint unto you a kingdom, as my Father hath appointed unto me.* xxiii. 46. *Father, into thy hands I commend my spirit.* John xii. 27. 10

Father, save me from this hour. If these prayers be uttered only in his human capacity, which is the common solution, why does he petition these things from the Father alone instead of from himself, if he were God? 106

Or rather, supposing him to be at once man and the supreme God, why does he ask at all for what was in his own power? What need was there for the union of the divine and human nature in one person, if he himself, being equal to the Father, gave back again into his hands every thing that he had received from him?

With regard to his supreme goodness. Matt. xix. 17. *why callest thou me good? there is none good but one, that is, God.* We need not be surprised that Christ should refuse to accept the adulatory titles which were wont to be given to the

Pharisees, and on this account should receive the young man with less kindness than usual; but when he says, *there is none good but one, that is, God*, it is evident that he did not choose to be considered essentially the same with that one God; for otherwise this would only have been disclaiming the credit of goodness in one character, for the purpose of assuming it in another. John vi. 32. *my Father giveth you the true bread from heaven.* ver. 65. *no man can come unto me—that is, to me, both God and man—except it were given unto him of my Father.*

With regard to his supreme glory. Matt. xviii. 10. *their angels do always behold the face of my Father which is in heaven.* John xvii. 4. *I have glorified thee on the earth.* Nay, it is to those who obey the Father that the promise of true wisdom is made even with regard to the knowing Christ himself, which is the very point now in question. John vii. 17, 18. *if any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself: he that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.* xv. 8. *herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.* Matt. vii. 21. *not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father that is in heaven.* xii. 50. *whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.*

Thus Christ assigns every attribute of the Deity to the Father alone. The apostles uniformly speak in a similar manner. Rom. xv. 5, 6. *the God of patience and consolation grant you to be like minded one toward another, according to Christ Jesus.* xvi. 25—27. *to him that is of power to stablish you..... according to the commandment of the everlasting Godto God only wise, be glory through Jesus Christ—our Lord,* as the Vetus Interpres and some of the Greek manuscripts read it. 1 Tim. vi. 13—16. *I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who witnessed a good confession.....until the appearing of our Lord Jesus Christ, which in his times he ~~(shall shew)~~ who is the blessed and only Potentate, the King of kings and Lord of lords; who alone hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen.*

With regard to divine honours. For as the Son uniformly pays worship and reverence to the Father alone, so he teaches us to follow the same practice. Matt. vi. 6. *pray to thy Father.* ver. 9. *after this manner therefore pray ye; Our Father, which art in heaven, &c.* xviii. 19. *as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.* Luke xi. 1, 2. *teach us to pray, &c. and he said unto them, When ye pray, say, Our Father, which art in heaven.* John ii. 16. *make not my Father's house an house of merchandise.* iv. 21—23. *the hour cometh, and now is, when the true*

worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him. xv. 16. that whatsoever ye shall ask of the Father in my name, he may give it you. xvi. 23. in that day ye shall ask me nothing ; whatsoever ye shall ask the Father in my name, he will give it you. Rom. i. 8, 9. first, I thank my God through Jesus Christ for you all.....for God is my witness, whom I serve with my spirit in the gospel of his Son, &c. ver. 11. we also joy in God through our Lord Jesus Christ. vii. 25. I thank God, through Jesus Christ our Lord. xv. 6. that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. 1 Cor. i. 4. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. 2 Cor. i. 3. blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. Gal. i. 4, 5. who gave himself.....according to the will of God and our Father ; to whom be glory for ever and ever. Eph. i. 3. blessed be the God and Father of our Lord Jesus Christ, &c. ii. 18. for through him we both have access by one Spirit unto the Father. iii. 14. for this cause I bow my knees unto the Father of our Lord Jesus Christ. ver. 20, 21. now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Philipp. i. 2, 3. grace be unto you and peace from God our Father, and from the Lord Jesus Christ.

I thank my God upon every remembrance of you. See also Col. i. 3. and iii. 17. whatsoever ye do.....do all in the name of the Lord Jesus, giving thanks to God and the Father by him. 1 Thess. i. 2, 3. we give thanks to God for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. ver. 9, 10. to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead. See also 2 Thess. i. 2, 3. and 2 Tim. i. 3. I thank God, whom I serve from my forefathers. Now the forefathers of Paul served God the Father alone. See also Philem. ver. 4, 5. and 1 Pet. i. 3. and iv. 10. as every man hath received the gift.....let him speak as the oracles of God.....as of the ability which God giveth, that God in all things may be glorified through Jesus Christ. James i. 27. pure religion and undefiled before God and the Father, is this. 1 John ii. 1. we have an advocate with the Father, Jesus Christ the righteous. 2 John 4—6. walking in truth, as we have received a commandment from the Father.....this is love, that we walk after his commandments. Rev. i. 6. who made us kings and priests unto God and His Father; to him be glory and dominion for ever and ever. Matt. xxi. 12. Jesus went into the temple of God.

But it is strenuously urged on the other hand, that the Son is sometimes called God, and even Jehovah; and that all the attributes of the Deity are assigned to him likewise in many passages both

of the Old and New Testament. We arrive therefore at the other point which I originally undertook to prove; and since it has been already shown from the analogy of Scripture, that where the Father and the Son are mentioned together, the name, and attributes, and works of the Deity, as well as divine honours, are always assigned to the one and only God the Father, I will now demonstrate, that whenever the same properties are assigned to the Son, it is in such a manner as to make it easily intelligible that they ought all primarily and properly to be attributed to the Father alone.

A It must be observed in the first place, that the name of God is not unfrequently ascribed, by the will and concession of God the Father, even to angels and men,—how much more then to the only begotten Son, the image of the Father. To angels. Psal. xcvi. 7, 9. *worship him all ye gods.... thou art high above all the earth; thou art exalted far above all gods*, compared with Heb. i. 6. See also Psal. viii. 5. To judges. Exod. xxii. 28. *thou shalt not revile the gods, nor curse the ruler of thy people*. See also, in the Hebrew, Exod. xxi. 6. xxii. 8, 9. Psal. lxxxii. 1, 6. *he judgeth among the gods. I have said, Ye are gods, and all of you are children of the Most High*. To the whole house of David, or to all the saints. Zech. xii. 8. *the house of David shall be as God, as the angel of the Lord before them*. The word אֱלֹהִים, though it be of the plural number, is also employed to signify a single angel, in case it should be thought that the use of

the plural implies a plurality of persons in the God-head; Judges xiii. 21. *then Manoah knew that he was an angel of Jehovah: and Manoah said unto his wife, We shall surely die, because we have seen God.* The same word is also applied to a single false god. Exod. xx. 3. *thou shalt have no other gods before me.* To Dagon. Judges xvi. 23. To single idols. 1 Kings xi. 33. To Moses. Exod. iv, 16. and vii. 1. To God the Father alone. Psal. ii. 7. xlv. 7. and in many other places.

The name of God seems to be attributed to angels, because as heavenly messengers they bear the appearance of the divine glory and person, and even speak in the very words of the Deity. Gen. xxi. 17, 18. xxii. 11, 12, 15, 16. *by myself have I sworn, saith Jehovah.* For the expression which was so frequently in the mouth of the prophets, and which is elsewhere often omitted, is here inserted, that it may be understood that angels and messengers do not declare their own words, but the commands of God who sends them, even though the speaker seem to bear the name and character of the Deity himself. So believed the patriarch Jacob; Gen. xxxi. 11—13. *the angel of God spake unto me, saying....I have seen all that Laban doeth unto thee. I am the God of Bethel, &c.* xxxii. 30. *I have seen God face to face;* compared with Hos. xii. 4, 5. *he had power with God, yea, he had power over the angel.* Exod. xxiv. 10, 11. *they saw the God of Israel...also they saw God.* Deut. iv. 33. *did ever people hear the voice of God speaking out of the midst*

of the fire, as thou hast heard, and live? Yet it is said, Exod. xxxiii. 20. there shall no man see me, and live. John i. 18. no man hath seen God at any time. v. 37. ye have neither heard his voice at any time, nor seen his shape. 1 Tim. vi. 16. dwelling in the light which no man can approach unto, whom no man hath seen, nor can see. It follows therefore that whoever was heard or seen, it was not God; not even where mention is made of God, nay even of Jehovah himself, and of the angels in the same sentence. Gen. xxviii. 12, 13. *behold the angels of God....and behold, Jehovah stood above them.* 1 Kings xxii. 19. *I saw Jehovah sitting on his throne, and all the host of heaven standing by him.* Isai. vi. 1, 2. *I saw the Lord sitting upon a throne.....above it stood the seraphim.* Even the holiest of men were troubled in mind when they had seen an angel, as if they had seen God himself. Gen. xxxii. 30. *I have seen God.* Judges vi. 22. *when Gideon perceived that he was an angel of Jehovah, Gideon said, Alas, O Lord Jehovah, for because I have seen an angel of Jehovah face to face.* See also xiii. 21, 22. as before.

The name of God is ascribed to judges, because they occupy the place of God to a certain degree in the administration of judgement. The Son, who was entitled to the name of God both in the capacity of a messenger and of a judge, and indeed in virtue of a much better right, did not think it foreign to his character, when the Jews accused him of blasphemy because he made himself God, to al-

lege in his own defence the very reason which has been advanced. John x. 34—36. *Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?*—especially when God himself had called the judges, sons of the Most High, as has been stated before. Hence 1 Cor. viii. 4, 5. *for though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

Even the principal texts themselves which are brought forward to prove the divinity of the Son, if carefully weighed and considered, are sufficient to show that the Son is God in the manner which has been explained. John i. 1. *in the beginning was the Word, and the Word was with God, and the Word was God.* It is not said, from everlasting, but in the beginning. *The Word*,—therefore the Word was audible. But God, as he cannot be seen, so neither can he be heard; John v. 37. *The Word therefore is not of the some essence with God. The Word was with God, and was God*,—namely, because he was with God, that is, in the bosom of the Father, as it is expressed ver. 18. Does it follow therefore that he is essentially one with him with whom he was? It no more follows, than that the

disciple *who was lying on Jesus' breast*, John xiii. 23. was essentially one with Christ. Reason rejects the doctrine; Scripture nowhere asserts it; let us therefore abandon human devices, and follow the evangelist himself; who is his own interpreter. Rev. xix. 13. *his name is called The Word of God*—that is, of the one God: he himself is a distinct person. If therefore he be a distinct person, he is distinct from God, who is unity. How then is he himself also God? By the same right as he enjoys the title of the Word, or of the only begotten Son, namely, by the will of the one God. This seems to be the reason why it is repeated in the second verse—*the same was in the beginning with God*; which enforces what the apostle wished we should principally observe, not that he was in the beginning God, but in the beginning with God; that he might show him to be God only by proximity and love, not in essence; which doctrine is consistent with the subsequent explanations of the evangelist in numberless passages of his Gospel.

Another passage is the speech of Thomas, John xx. 28. *my Lord and my God*. He must have an immoderate share of credulity who attempts to elicit a new confession of faith, unknown to the rest of the disciples, from this abrupt exclamation of the apostle, who invokes in his surprise not only Christ his own Lord, but the God of his ancestors, namely, God the Father;—as if he had said, Lord! what do I see—what do I hear—what do I handle with my hands? He whom Thomas is supposed to call

God in this passage, had acknowledged respecting himself not long before, ver. 17. *I ascend unto my God and your God.* Now the God of God cannot be essentially one with him whose God he is. On whose word therefore can we ground our faith with most security; on that of Christ, whose doctrine is clear, or of Thomas, a new disciple, first incredulous, then suddenly breaking out into an abrupt exclamation in an ecstasy of wonder, if indeed he really called Christ his God? For having reached out his fingers, he called the man whom he touched, as if unconscious of what he was saying, by the name of God. Neither is it credible that he should have so quickly understood the hypostatic union of that person whose resurrection he had just before disbelieved. Accordingly the faith of Peter is commended—*blessed art thou, Simon*—for having only said—*thou art the Son of the living God*, Matt. xvi. 16, 17. The faith of Thomas, although as it is commonly explained, it asserts the divinity of Christ in a much more remarkable manner, is so far from being praised, that it is undervalued, and almost reproved in the next verse—*Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.* And yet, though the slowness of his belief may have deserved blame, the testimony borne by him to Christ as God, which, if the common interpretation be received as true, is clearer than occurs in any other passage, would undoubtedly have met with some commendation; whereas it obtains none whatever. Hence there

is nothing to invalidate that interpretation of the passage which has been already suggested, referring the words—my Lord—to Christ,—my God—to God the Father, who had just testified that Christ was his Son, by raising him up from the dead in so wonderful a manner.

So too Heb. i. 8. *unto the Son—or of the Son—he saith, Thy throne, O God, is for ever and ever.* But in the next verse it follows, *thou hast loved righteousness, &c. therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows*, where almost every word indicates the sense in which Christ is here termed God; and the words of Jehovah put into the mouth of the bridal virgins, Psal. xlv. might have been more properly quoted by this writer for any other purpose than to prove that the Son is co-equal with the Father, since they are originally applied to Solomon, to whom, as properly as to Christ, the title of God might have been given on account of his kingly power, conformably to the language of Scripture. †

These three passages are the most distinct of all that are brought forward; for the text in Matt. i. 23. *they shall call* (for so the great majority of the Greek manuscripts read it) *his name Immanuel, which being interpreted is, God with us*, does not prove that he whom they were so to call should necessarily be God, but only a messenger from God, according to the song of Zacharias, Luke i. 68, 69. *blessed be the Lord God of Israel; for he* †

hath visited and redeemed his people, and hath
 — *raised up an horn of salvation for us, &c.* Nor can
 anything certain be inferred from Acts xvi. 31, 34.
believe on the Lord Jesus Christ,—and he rejoiced,
believing in God with all his house. For it does not
 follow from hence that Christ is God, since the
 apostles have never distinctly pointed out Christ as
 the ultimate object of faith; but these are merely
 the words of the historian, expressing that briefly
 which there can be no doubt that the apostles
 inculcated in a more detailed manner,—faith in
 — God the Father through Christ. Nor is the pas-
 sage in Acts xx. 28. more decisive,—*the Church of*
God, which he hath purchased with his own blood;
 that is, with his own Son, as it is elsewhere ex-
 pressed, for God properly speaking has no blood;
 and no usage is more common than the substitution
 of the figurative term blood for offspring. But the
 Syriac version reads, not *the Church of God*, but
the Church of Christ; and in our own recent trans-
 — lation it is, *the Church of the Lord*. Nor can any
 certain dependence be placed on the authority of
 the Greek manuscripts, five of which read $\tau\omicron\upsilon$
Kυρίου καὶ Θεοῦ, according to Beza, who suspects
 that the words $\tau\omicron\upsilon$ *Kυρίου* have crept in from the
 margin, though it is more natural to suppose the
 words *καὶ Θεοῦ* to have crept in, on account of their
 being an addition to the former. The same must
 be said respecting Rom. ix. 5. *who is over all, God*
blessed for ever. Amen. For in the first place,
 Hilary and Cyprian do not read the word God in

this passage, nor do some of the other Fathers, if we may believe the authority of Erasmus; who has also shown that the difference of punctuation may raise a doubt with regard to the true meaning of the passage, namely, whether the clause in question should not rather be understood of the Father than of the Son. But waiving these objections, and supposing that the words are spoken of the Son; they have nothing to do with his essence, but only intimate that divine honour is communicated to the Son by the Father, and particularly that he is called God; which has been already fully shown by other arguments. But, they rejoin, the same words which were spoken of the Father, Rom. i. 25. *more than the Creator, who is blessed for ever. Amen,* are here repeated of the Son; therefore the Son is equal to the Father. If there be any force in this reasoning, it will rather prove that the Son is greater than the Father; for according to the ninth chapter, he is *over all*, which however, they remind us, ought to be understood in the same sense as John iii. 31, 32. *he that cometh from above, is above all; he that cometh from heaven is above all.* In these words even the divine nature is clearly implied, and yet, *what he hath seen and heard, that he testifieth*, which language affirms that he came not of himself, but was sent from the Father, and was obedient to him. It will be answered, that it is only his mediatorial character which is intended. But he never could have become a mediator, nor could he have been

sent from God, or have been obedient to him, unless he had been inferior to God and the Father as to his nature. Therefore also after he shall have laid aside his functions as mediator, whatever may be his greatness, or whatever it may previously have been, he must be subject to God and the Father. Hence he is to be accounted above all, with this reservation, that he is always to be excepted *who did put all things under him*, 1 Cor. xv. 27. and who consequently is above him under whom he has put all things. If lastly he be termed *blest*, it must be observed that he received blessing as well as divine honour, not only as God, but even as man. Rev. v. 12. *worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing*; and hence, ver. 13. *blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever*.

There is a still greater doubt respecting the reading in 1 Tim. iii. 16. *God was manifest in the flesh*. Here again Erasmus asserts that neither Ambrose nor the Vetus Interpres read the word God in this verse, and that it does not appear in a considerable number of the early copies. However, this may be, it will be clear, when the context is duly examined, that the whole passage must be understood of God the Father in conjunction with the Son. For it is not Christ who is *the great mystery of godliness*, but God the Father in Christ, as appears from Col. ii. 2. *the mystery of God and*

of the Father, and of Christ. 2 Cor. v. 18, 19. *all things are of God, who hath reconciled us to himself by Jesus Christto wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.* Why therefore should God the Father not be in Christ through the medium of all those offices of reconciliation which the apostle enumerates in this passage of Timothy? *God was manifest in the flesh*—namely in the Son, his own image; in any other way he is invisible: nor did Christ come to manifest himself, but his Father.

The next passage is Tit. ii. 13. *the glorious appearing of the great God and our Saviour Jesus Christ.* Here also the glory of God the Father may be intended, with which Christ is to be invested on his second advent, Matt. xvi. 27. as Ambrose understands the passage from the analogy of Scripture. For the whole force of the proof depends upon the definitive article, which may be inserted or omitted before the two nouns in the Greek without affecting the sense; or the article prefixed to one may be common to both. Besides, in other languages, where the article is not used, the words may be understood to apply indifferently either to one or two persons; and nearly the same words are employed without the article in reference to two persons, Philipp. i. 2. and Philem. ver. 3. except that in the latter passages the word *Father* is substituted for *great*. So also 2 Pet. i. 1. *through the righteousness of [our] God and our Saviour Jesus Christ.* Here the repetition of the pronoun *ἡμῶν*

without the article, as it is read by some of the Greek manuscripts, shows that two distinct persons are spoken of. And surely what is proposed to us as an object of belief, especially in a matter involving a primary article of faith, ought not to be an inference forced and extorted from passages relating to an entirely different subject, in which the readings are sometimes various, and the sense doubtful,—nor hunted out by careful research from among articles and particles,—nor elicited by dint of ingenuity, like the answers of an oracle, from sentences of dark or equivocal meaning—but should be susceptible of abundant proof from the clearest sources. For it is in this that the superiority of the gospel to the law consists; this, and this alone, is consistent with its open simplicity; this is that true light and clearness which we had been taught to expect would be its characteristic. Lastly, he who calls God *great*, does not necessarily call him supreme; or essentially one with the Father; nor on the other hand does he thereby deny that Christ is *the great God*, in the sense in which he has been above proved to be such.

Another passage which is also produced is 1 John iii. 16. *hereby perceive we the love of God,* *the* *to* *because he laid down his life for us.* Here however *God is* the Syriac version reads *illius* instead of *Dei*, and *Italius* it remains to be seen whether other manuscripts do the same. The pronoun *he*, *ἐκεῖνος*, seems not to be *in the* referred to God, but to the Son of God, as may be *concluded* concluded from a comparison of the former chap-

ters of this epistle, and the first, second, fifth and eighth verses of the chapter before us, as well as from Rom. v. 8. *God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* The love of God, therefore, is the love of the Father, whereby he so loved the world, that *he purchased it with his own blood*, Acts xx. 28. and for it *laid down his life*, that is, the life of his only begotten Son, as it may be explained from John iii. 16. and by analogy from many other passages. Nor is it extraordinary that by the phrase, *his life*, should be understood the life of his beloved Son, since we are ourselves in the habit of calling any much-loved friend by the title of life, or part of our life, as a term of endearment in familiar discourse.

But the passage which is considered most important of all, is 1 John v. part of the twentieth verse—for if the whole be taken, it will not prove what it is adduced to support. *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, (even) in his Son Jesus Christ: this is the true God, and eternal life.* For *we are in him that is true in his Son*,—that is, so far as we are in the Son of him that is true:—*this is the true God*; namely, he who was just before called *him that was true*, the word *God* being omitted in the one clause, and subjoined in the other. For he it is that is *he that is true* (whom that we might know, *we know that the Son of God is come,*

and hath given us an understanding) not he who is called *the Son of him that is true*, though that be the nearest antecedent,—for common sense itself requires that the article *this* should be referred to *him that is true*, (to whom the subject of the context principally relates,) not to *the Son of him that is true*. Examples of a similar construction are not wanting. See Acts iv. 10, 11. and x. 16. 2 Thess. ii. 8, 9. 2 John ver. 7. Compare also John xvii. 3. with which passage the verse in question seems to correspond exactly in sense, the position of the words alone being changed. But it will be objected, that according to some of the texts quoted before, Christ is God: now if the Father be the only true God, Christ is not the true God; but if he be not the true God, he must be a false God. I answer, that the conclusion is too hastily drawn; for it may be that he is not *he that is true*, either because he is only the image of him that is true, or because he uniformly declares himself to be inferior to him that is true. We are not obliged to say of Christ what the Scriptures do not say. The Scriptures call him *God*, but not *him that is the true God*; why are we not at liberty to acquiesce in the same distinction? At all events *he* is not to be called a false God, to whom, as to his beloved Son, he that is the true God has communicated his divine power and glory.

They also adduce Philipp. ii. 6. *who being in the form of God*—But this no more proves him to be God than the phrase which follows—*took upon him*

the form of a servant—proves that he was really a servant, as the sacred writers nowhere use the word *form* for actual being. But if it be contended that *the form of God* is here taken in a philosophical sense for the essential form, the consequence cannot be avoided, that when Christ laid aside the form, he laid aside also the substance and the efficiency of God; a doctrine against which they protest, and with justice. *To be in the form of God*, therefore, seems to be synonymous with being in the image of God; which is often predicated of Christ, even as man is also said, though in a much lower sense, to be the image of God, and to be in the image of God, that is, by creation. More will be added respecting this passage hereafter.

The last passage that is quoted is from the epistle of Jude, ver. 4. *denying the only Lord God, and our Lord Jesus Christ*. Who will not agree that this is too verbose a mode of description, if all these words are intended to apply to one person? or who would not rather conclude, on a comparison of many other passages which tend to confirm the same opinion, that they were spoken of two persons, namely, the Father the only God, and our Lord Jesus Christ? Those, however, who are accustomed to discover some extraordinary force in the use of the article, contend that both names must refer to the same person, because the article is prefixed in the Greek to the first of them only, which is done to avoid weakening the structure of the sentence. If the force of the article is so great,

I do not see how other languages can dispense with them.

I proceed to demonstrate the other proposition announced in my original division of the subject—namely, that the Son himself professes to have received from the Father, not only the name of God and of Jehovah, but all that pertains to his own being,—that is to say, his individuality, his existence itself, his attributes, his works, his divine honours; to which doctrine the apostles also, subsequent to Christ, bear their testimony. John iii. 35. *the Father loveth the Son, and hath given all things unto him.* xiii. 3. *Jesus knowing that the Father had given all things unto him, and that he was come from God.* Matt. xi. 27. *all things are delivered unto me of my Father.*

But here perhaps the advocates of the contrary opinion will interpose with the same argument which was advanced before; for they are constantly shifting the form of their reasoning, Vertumnus-like, and using the twofold nature of Christ developed in his office of mediator, as a ready subterfuge by which to evade any arguments that may be brought against them. What Scripture says of the Son generally, they apply, as suits their purpose, in a partial and restricted sense; at one time to the Son of God, at another to the Son of Man,—now to the Mediator in his divine, now in his human capacity, and now again in his union of both natures. But the Son himself says expressly, *the Father loveth the Son, and hath given all things*

into his hand, John iii. 35.—namely, because *he loveth him*, not because he hath begotten him—and he hath given all things to him as *the Son*, not as Mediator only. If the words had been meant to convey the sense attributed to them by my opponents, it would have been more satisfactory and intelligible to have said, *the Father loveth Christ*, or *the Mediator*, or *the Son of Man*. None of these modes of expression are adopted, but it is simply said, *the Father loveth the Son*; that is, whatever is comprehended under the name of the Son. The same question may also be repeated which was asked before, whether from the time that he became the Mediator, his Deity, in their opinion, remained what it had previously been, or not? If it remained the same, why does he ask and receive every thing from the Father, and not from himself? If all things come from the Father, why is it necessary (as they maintain it to be) for the mediatorial office, that he should be the true and supreme God; since he has received from the Father whatever belongs to him, not only in his mediatorial but in his filial character? If his Deity be not the same as before, he was never the Supreme God. From hence may be understood John xvi. 15. *all things that the Father hath are mine*—that is, by the Father's gift. And xvii. 9, 10. *them which thou hast given me, for they are thine; and all mine are thine, and thine are mine*.

In the first place, then, it is most evident that he receives his name from the Father. Isai. ix. 6.

*his name shall be called Wonderful, &c. the everlasting Father*¹; if indeed this elliptical passage be rightly understood; for, strictly speaking, the Son is not the Father, and cannot properly bear the name, nor is it elsewhere ascribed to him, even if we should allow that in some sense or other it is applied to him in the passage before us. The last clause, however, is generally translated not *the everlasting Father*, but *the Father of the age to come*²,—that is, its teacher, the name of father being often attributed to a teacher. Philipp. ii. 9. *wherefore God also hath highly exalted him, and hath given him (καὶ ἐχάρισται) a name which is above every name.* Heb. i. 4. *being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.* Eph. i. 20, 21. *when he set him at his own right hand.....far above all principality, &c. and every name that is named, not only in this world, but also in that which is to come.* There is no reason why that name should not be Jehovah, or any other name pertaining to the Deity, if there be any still higher: but the imposition of a name is allowed to be uniformly the privilege of the greater personage, whether father or lord.

We need be under no concern, however, respecting the name, seeing that the Son receives

¹ Milton follows the version of Tremellius, who translates the passage thus—*Cujus nomen vocat Jehova, admirabilem, &c.*

² Πατήρ μέλλοντος αἰῶνος. Septuag. *Pater futuri sæculi.* Vulg. *The Father of the everlasting age.* Lowth. *The Father of the world to come.* Douay Bible.

his very being in like manner from the Father. John vii. 29. *I am from him.* The same thing is implied John i. 1. *in the beginning.* For the notion of his eternity is here excluded not only by the decree, as has been stated before, but by the name of Son, and by the phrases—*this day have I begotten thee*, and, *I will be to him a father.* Besides, the word *beginning* can only here mean *before the foundation of the world*, according to John xvii. 5, as is evident from Col. i. 15—17. *the first born of every creature : for by him were all things created that are in heaven, and that are in earth, &c. and he is before all things, and by him all things consist.* Here the Son, not in his human or mediatorial character, but in his capacity of creator, is himself called the first born of every creature. So too Heb. ii. 11. *for both he that sanctifieth, and they that are sanctified, are all of one ;* and iii. 2. *faithful to him that appointed him.* Him who was begotten from all eternity the Father cannot have begotten, for what was made from all eternity was never in the act of being made ; him whom the Father begat from all eternity he still begets ; he whom he still begets is not yet begotten, and therefore is not yet a son ; for an action which has no beginning, can have no completion. Besides, it seems to be altogether impossible that the Son should be either begotten or born from all eternity. If he is the Son, either he must have been originally in the Father, and have proceeded from him, or he must always have been as he is now, separate from the

Father, self-existent and independent. If he was originally in the Father, but now exists separately, he has undergone a certain change at some time or other, and is therefore mutable. If he always existed separately from, and independently of, the Father, how is he from the Father, how begotten, how the Son, how separate in subsistence, unless he be also separate in essence? since (laying aside metaphysical trifling) a substantial essence and a subsistence are the same thing. However this may be, it will be universally acknowledged that the Son now at least differs numerically from the Father; but that those who differ numerically must differ also in their proper essences, as the logicians express it, is too clear to be denied by any one possessed of common reason. Hence it follows that the Father and the Son differ in essence.

Since therefore the Son derives his essence from the Father, he is posterior to the Father not merely in rank (a distinction unauthorized by Scripture, and by which many are deceived) but also in essence; and the filial character itself, on the strength of which they are chiefly wont to build his claim to supreme divinity, affords the best refutation of their opinion. For the supreme God is self-existent; but he who is not self-existent, who did not beget, but was begotten, is not the first cause, but the effect, and therefore is not the supreme God. He who was begotten from all eternity, must have been from all eternity; but if he can have been begotten who was from all eternity, there is no reason

why the Father himself should not have been begotten, and have derived his origin also from some paternal essence. Besides, since father and son are relative terms, distinguished from each other both in theory and in fact, and since according to the laws of contraries the father cannot be the son, nor the son the father, if (which is impossible from the nature of relation) they were of one essence, it would follow that the father stood in a filial relation to the son, and the son in a paternal relation to the father,—a position, of the extravagance of which any rational being may judge. For the doctrine which holds that a plurality of hypostasis is consistent with a unity of essence, has already been sufficiently confuted. Lastly, if the Son be of the same essence with the Father, and the same Son after his hypostatical union coalesce in one person with man, I do not see how to evade the inference, that man also is the same person with the Father, an hypothesis which would give birth to not a few paradoxes.

With regard to his existence. John v. 26. *as the Father hath life in himself, so hath he given to the Son to have life in himself.* vi. 57. *as the living Father hath sent me, and I live by the Father, so he that eateth me, &c.* This gift of life is for ever. Heb. ii. 8. *unto the Son he saith, Thy throne, O God, is for ever and ever,*—hence xi. 12. *they shall perish, but thou remainest.....but thou art the same, and thy years shall not fail.*

With regard to the divine attributes. And first,

the Father is the Father, the Son is the Son, the Holy Spirit is the Holy Spirit, and they are all one God.

that of Omnipresence; for if the Father has given all things to the Son, even his very being and life, he has also given him to be wherever he is. In this sense is to be understood John i. 48. *before that Philip called thee.....I saw thee.* For Nathanael inferred nothing more from this than what he professes in the next verse,—*thou art the Son of God*, and iii. 13. *the Son of man which is in heaven.* These words can never prove that the Son, whether of man or of God, is of the same essence with the Father; but only that he, who when made man was endowed with the highest degree of virtue, is, by reason of that virtue, or of a superior nature given to him in the beginning, even now in heaven; or rather *which was in heaven*, the Greek *ὅς* having both significations. Again, Matt. xviii. 20. *there am I in the midst of them.* xxviii. 20. *I am with you alway, even unto the end of the world.*

Omniscience. Matt. xi. 27. *all things are delivered unto me of my Father, and no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.* John. v. 20. *the Father loveth the Son, and sheweth him all things.* viii. 26. *I speak those things that I have heard of him.* ver. 28. *then shall ye know that.....as my Father hath taught me, I speak these things.* ver. 38. *I speak that which I have seen with my Father.* xv. 15. *all things that I have heard of my Father, I have made known unto you.* ii. 24, 25. *he knew all men.....for he knew what was in man.* xxi. 17. *thou knowest all*

*equally susceptible of being revealed
as well as the Father, and the Son
as well as the Father, and the Son
as well as the Father, and the Son*

things. xvi. 30. now are we sure that thou knowest all things.....by this we believe that thou camest forth from God. iii. 31—34. he that cometh from heaven.....what he hath seen and heard.....he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him.

Rev. i. 1. the revelation of Jesus Christ, which God gave unto him,—whence it is written of him, ii. 23.

I am he which searcheth the reins and hearts,—even as it is said of the faithful, that they know all things; 1 John ii. 20. ye have an unction from the Holy One, and ye know all things. Even the Son, however, knows not all things absolutely; there being some secret purposes, the knowledge of which the Father has reserved to himself alone.

Mark xiii. 32. of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father; or as it is in Matt.

xxiv. 36. my Father only. Acts i. 7. the times and the seasons, which the Father hath put in his own power.

Authority. Matt. xxviii. 18. all power is given unto me in heaven and in earth. Luke xxii. 29. I appoint unto you a kingdom, as my Father hath appointed unto me. John v. 22. the Father hath committed all judgement unto the Son. ver. 43. I am come in my Father's name. vii. 16. my doctrine is not mine, but his that sent me. viii. 42. I proceeded forth and came from God; neither came I of myself, but he sent me. xii. 49, 50. I have not spoken of myself, but the Father which sent me, he gave me a

commandment what I should say, and what I should speak. xiv. 24. the word which ye hear is not mine, but the Father's which sent me. xvii. 2. as thou hast given him power over all flesh. Rev. ii. 26, 27. to him will I give powereven as I received of my Father. +
+

Omnipotence.—John v. 19. the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. ver. 30. I can of my own self do nothing. x. 18. I have power to lay it down, and I have power to take it again: this commandment have I received of my Father. Hence Philipp. iii. 21. he is able even to subdue all things unto himself. Rev. i. 8. I am H. D.the Almighty: though it may be questioned whether this is not said of God the Father by the Son or the angel representing his authority, as has been explained before: so also Psal. ii. 7. +

Works.—John v. 20, 21. for the Father.....will show him greater works than these.....for as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. ver. 36. the works that my Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me:—it is not therefore his divinity of which they bear witness, but his mission from God; and so in other places. viii. 28. then shall ye know that I am he, and that I do nothing of myself. x. 32. many good works have I showed you from my Father. xi. 22. I know that even now, whatsoever thou wilt ask of God, God will give it thee. ver. 41. Father, I thank thee that thou hast heard me. So likewise

in working miracles, even where he does not expressly implore the divine assistance, he nevertheless acknowledges it. Matt. xii. 28. compared with Luke xi. 20. *I cast out devils by the spirit, or finger, of God.* John xiv. 10. *the Father that dwelleth in me, he doeth the works.* Yet the nature of these works, although divine, was such, that angels were not precluded from performing similar miracles at the same time and in the same place where Christ himself abode daily: John v. 4. *an angel went down at a certain season into the pool.* The disciples also performed the same works. John xiv. 12. *he that believeth on me, the works that I do shall he do also; and greater works than these shall he do.*

The following gifts also, great as they are, were received by him from the Father. First, the power of conversion. John vi. 44. *no man can come to me, except the Father which hath sent me draw him.* xvii. 2. *that he should give eternal life to as many as thou hast given him:* and so uniformly; whence arises the expression, Matt. xxiv. 31.—*his elect.* Wherever therefore Christ is said to have chosen any one, as John xiii. 18. and xv. 16, 19. he must be understood to speak only of the election to the apostolical office.

Secondly, creation.—Isai. li. 16. *I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.* Whether this be understood of the old or the new creation, the inference

is the same. Rom. xi. 36. *for of him,—that is, of the Father,—and through him, and to him are all things; to whom be glory for ever.* 1 Cor. viii. 6. *to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things.* The remaining passages on the same subject will be cited in the seventh chapter, on the Creation. But the preposition *per* must signify the secondary efficient cause, whenever the *efficiens a quo*, that is, the principal efficient cause, is either expressed or understood. Now it appears from all the texts which have been already quoted, as well as from those which will be produced hereafter, that the Father is the first or chief cause of all things. This is evident even from the single passage, Heb. iii. 1—6. *consider the Apostle.....who was faithful to him that appointed him.....who hath builded the house, that is, the Church.* But *he that appointed him*, ver. 2. and *builded all things, is God*, that is, the Father, ver. 4.

Thirdly, the remission of sins, even in his human nature.—John v. 22. *the Father hath committed all judgement unto the Son.* Matt. ix. 6. *but that ye may know that the Son of man hath power on earth to forgive sins, then saith he, &c.* Acts v. 31. *him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* Hence Stephen says, vii. 60. *Lord, lay not this sin to their charge.* It clearly appears from these passages that the following expression in Isaiah refers primarily to God the Fa-

ther, xxxv. 4—6. *behold, your God will come with vengeance, even God with a recompense, he will come and save you; then the eyes of the blind shall be opened, &c.* For it was the Father who appointed Christ to be a Saviour, Acts v. 31. and the Father is said to come unto him, John xiv. 23. and do the works, as has been proved before.

Fourthly, preservation.—John xvii. 11, 12. *holy Father, keep through thine own name those whom thou hast given me.....I kept them in thy name.* ver. 15. *I pray.....that thou shouldest keep them from the evil.* Col. i. 17. *by him all things consist.* Heb. i. 3. *upholding all things by the word of his power,* where it is read in the Greek, not of his own power, but of his, namely, of the Father's power. But this subject will come under consideration again in the eighth chapter, on Providence, where the chief government of all things will be shown to belong primarily to the Father alone; whence the Father, Jehovah, is often called by the prophets not only the Preserver, but also the Saviour. Those who refer these passages to the Son, on account of the appellation of Saviour, seem to fancy that they hereby gain an important argument for his divinity; as if the same title were not frequently applied to the Father in the New Testament, as will be shown in the thirteenth chapter.

Fifthly, renovation.—Acts v. 31. *him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel.* 1 Cor. i. 30. *of him are ye in Christ Jesus, who of God is*

made unto us wisdom, and righteousness, and sanctification, and redemption. 2 Cor. iv. 6. for God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. v. 17—21. behold, all things are become new, and all things are of God, who hath reconciled himself to us by Jesus Christ.....we pray you in Christ's stead, be ye reconciled unto God: for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Hence Jer. xxiii. 6. may be explained without difficulty; this is his name whereby he shall be called, Jehovah our righteousness, and xxxiii. 16. this is the name wherewith she shall be called (that is, the Church, which does not thereby become essentially one with God) Jehovah our righteousness.

Sixthly, the power of conferring gifts, namely, that vicarious power which he has received from the Father.—John xvii. 18. *as thou hast sent me into the world, even so have I also sent them into the world.* See also xx. 21. Hence Matt. x. 1. *he gave them power against unclean spirits.* Acts iii. 6. *in the name of Jesus Christ of Nazareth, rise up and walk.* ix. 34. *Jesus Christ maketh thee whole.* What was said before of his works, may be repeated here. John xiv. 16. *I will pray the Father, and he shall give you another Comforter.* xvi. 13, &c. *the Spirit shall receive of mine . . . all things that the Father hath are mine, therefore said I that he shall take of mine.* xx. 21, 22. *as my Father hath*

sent me, even so send I you...receive the Holy Ghost. Hence Eph. iv. 8. *he gave gifts to men*; compared with Psal. lxxviii. 18. whence it is taken—*thou hast received gifts for men.*

Seventhly, his mediatorial work itself, or rather his passion.—Matt. xxvi. 39. *O my Father, if it be possible, let this cup pass from me.* Luke xxii. 43. *there appeared an angel unto him from heaven, strengthening him.* Heb. v. 7, 8. *who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared: though he were a Son, yet learned he obedience by the things which he suffered.* For if the Son was able to accomplish by his own independent power the work of his passion, why did he forsake himself; why did he implore the assistance of his Father; why was an angel sent to strengthen him? How then can the Son be considered co-essential and co-equal with the Father? So too he exclaimed upon the cross—*My God, my God, why hast thou forsaken me?* He whom the Son, himself God, addresses as God, must be the Father,—why then did the Son call upon the Father? Thus also he said, when at the point of death, Luke xxiii. 46. *Father, into thy hands I commend my spirit.* To whom rather than to himself as God would he have commended himself in his human nature, if by his own divine nature alone he had possessed sufficient power to deliver himself from death? It was therefore the Father only who

raised him again to life; which is the next particular to be noticed.

Eighthly, his resuscitation from death.—2 Cor. iv. 14. *knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.* 1 Thess. iv. 14. *them also which sleep in Jesus shall God bring with him.* But this point has been sufficiently illustrated by ample quotations in a former part of the chapter.

Ninthly, his future judicial advent.—Rom. ii. 16. *in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.* 1 Tim. vi. 14. *until the appearing of our Lord Jesus Christ.*

Tenthly, divine honours.—John v. 22, 23. *the Father hath committed all judgement unto the Son; that all men should honour the Son, even as they honour the Father.....which hath sent him.* Philipp. ii. 9—11. *God hath highly exalted him, and hath given him a name....that at the name of Jesus every knee should bow....and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Heb. i. 6. *when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.* Rev. v. 12. *any worthy is the Lamb that was slain to receive power, &c.* Hence Acts vii. 59. *calling upon God, and saying, Lord Jesus, receive my spirit.* ix. 14. *all that call upon thy name.* 1 Cor. i. 2. *with all that in every place call upon the name of Jesus Christ our Lord.* 2 Tim. ii. 22. *with them that call upon the Lord out of a pure heart, that is, as it is explained Col. iii. 17.*

*Latin has given rise to the practice of calling a
the name of Jesus in the Church, and in
and of England, which is probably for the
total*

science that "the glory of the Father" is than
is at all times the preeminent ^{and ulterior} purpose of our
witness of Christ.

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whatsoever ye do.....do it in the name of the Lord Jesus, giving thanks to God and the Father by him. 2 Tim. ii. 19. every one that nameth the name of Christ. It appears therefore that when we call upon the Son of God, it is only in his capacity of advocate with the Father. So Rev. xxii. 20. even so, come, Lord Jesus—namely, to execute judgement, which the Father hath committed unto him, that all men might honour the Son, &c. John v. 22, 23.

Eleventhly, baptism in his name.—Matt. xxviii. 18, 19. all power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. More will be said on this subject in the next chapter.

Twelfthly, belief in him; if indeed this should be considered as an honour peculiar to divinity; for the Israelites are said, Exod. xiv. 31. to believe Jehovah and his servant Moses. Again, to believe the prophets occurs 2 Chron. xx. 20. and faith toward all saints Philem. 5. and Moses in whom ye trust, John v. 45. Whence it would seem, that to believe in any one is nothing more than an Hebraism, which the Greeks or Latins express by the phrase to believe any one; so that whatever trifling distinction may be made between the two, originates in the schools, and not in Scripture. For in some cases to believe in any one implies no faith at all. John ii. 23, 24. many believed in his name....but Jesus did not commit himself unto them. xii. 42. many believed on him, but because of the Pharisees

they did not confess him. On the other hand, to believe any one often signifies the highest degree of faith. John v. 24. *he that believeth on him (qui credit ei) that sent me, hath everlasting life.* Rom. iv. 3. *Abraham believed God, and it was counted unto him for righteousness.* 1 John v. 10. *he that believeth not God.* See also Tit. iii. 8. This honour, however, like the others, is derived from the Father. John iii. 35, 36. *the Father hath given all things into his hand: he that believeth on the Son hath everlasting life.* vi. 40. *this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.* xii. 44. *Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.* Hence xiv. 1. *ye believe in God, believe also in me.* 1 John iii. 23. *this is his commandment, that we should believe on the name of his Son Jesus Christ.* It may therefore be laid down as certain, that *believing in Christ* implies nothing more than that we believe Christ to be the Son of God, sent from the Father for our salvation. John xi. 25—27. *Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world.*

Thirteenthly, divine glory.—John i. 1. *the Word was with God and the Word was God.* ver. 14. *we beheld his glory, the glory as of the only-begotten of*

the Father, παρὰ Πατρός. ver. 18. *no man hath seen God at any time ; the only-begotten Son, which is in the bosom of the Father, he hath declared him.* vi. 46. *not that any man hath seen the Father, save he which is of God, ὁ ὢν παρὰ τοῦ Θεοῦ.* xvii. 5. *glorify thou me with thine own self with the glory which I had with thee before the world was.* To be with God, *πρὸς Θεόν,* and to be from God, *παρὰ Θεῶν,*—to be God, and to be in the bosom of God the Father,—to be God, and to be from God,—to be the one invisible God, and to be the only-begotten and visible, are things so different that they cannot be predicated of one and the same essence. Besides, the fact that the glory which he had even in his divine nature before the foundation of the world, was not self-derived, but given by the love of the Father, plainly demonstrates him to be inferior to the Father.

Hence it becomes evident on what principle the attributes of the Father are said to pertain to the Son. John xvi. 15. *all things that the Father hath are mine.* xvii. 6, 7. *thine they were, and thou gavest them me ; ...now they have known that all things whatsoever thou hast given me are of thee.* It is therefore said, ver. 10. *all mine are thine, and thine are mine*—namely, in the same sense in which he had called the kingdom his, Luke xxii. 30. for he had said in the preceding verse, *I appoint unto you a kingdom, as my Father hath appointed unto me.*

Lastly, his coming to judgement.—1 Tim. vi. 14. *until the appearing of our Lord Jesus Christ, which*

in his time he (shall show) who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, shall show

Christ therefore, having received all these things from the Father, and being in the form of God, thought it not robbery to be equal with God, Philipp. ii. 5. namely, because he had obtained them by gift, not by robbery. For if this passage imply his co-equality with the Father, it rather refutes than proves his unity of essence; since equality cannot exist but between two or more essences. Further, the phrases *he did not think it,—he made himself of no reputation, (literally, he emptied himself,)* appear inapplicable to the supreme God. For to think is nothing else than to entertain an opinion, which cannot be properly said of God. Nor can the infinite God be said to empty himself, any more than to contradict himself; for infinity and emptiness are opposite terms.

Again, the Son himself acknowledges and declares openly, that the Father is greater than the Son; which was the last proposition I undertook to prove. John x. 29. *my Father is greater than* # *all.* xiv. 28. *my Father is greater than I.* It will be answered, that Christ is speaking of his human nature. But did his disciples understand him as speaking merely of his human nature? Was this the belief in himself which Christ required? Such an opinion will scarcely be maintained. If there-

fore he said this, not of his human nature only, (for that the Father was greater than he in his human nature could not admit of a doubt,) but in the sense in which he himself wished his followers to conceive of him both as God and man, it ought undoubtedly to be understood as if he had said, My Father is greater than I, whatsoever I am, both in my human and divine nature; otherwise the speaker would not have been he in whom they believed, and instead of teaching them, he would only have been imposing upon them with an equivocation. He must therefore have intended to compare the nature with the person, not the nature of God the Father with the nature of the Son in his human form. So ver. 31. *as the Father gave me commandment, even so I do.* John v. 18, 19. Being accused by the Jews of having made himself equal with God, he expressly denies it: *the Son can do nothing of himself*, ver. 30. *as I hear I judge, and my judgement is just; because I seek not mine own will, but the will of my Father which sent me.* vi. 38. *I came down from heaven, not to do mine own will, but the will of him that sent me.* Now he that was sent was the only-begotten Son; therefore the will of the Father is other and greater than the will of the only-begotten Son. vii. 28. *Jesus cried in the temple, saying.....I am not come of myself.* viii. 29. *he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.* If he says this as God, how could he be left by the Father, with whom he was essentially one? if as man, what is meant by his being

left alone, who was sustained by a Godhead of equal power? And why *did not the Father leave him alone*?—not because he was essentially one with him, but because he *did always those things that pleased him*, that is, as the less conforms himself to the will of the greater. ver. 42. *neither came I of myself*,—not therefore of his own Godhead,—but he *sent me*: he that sent him was therefore another and greater than himself. ver. 49. *I honour my Father*. ver. 50. *I seek not mine own glory*. ver. 54. *if I honour myself, my glory is nothing*; it is therefore less than the Father's glory. x. 24, 25. *if thou be the Christ, tell us plainly.....the works that I do in my Father's name, they bear witness of me*. xv. 10. *as I have kept my Father's commandments, and abide in his love*. xvi. 25. *the time cometh when I shall no more speak to you in proverbs, but I shall shew you plainly of the Father*. xx. 17. *I ascend unto my Father, and your Father; and to my God, and your God*. Compare also Rev. i. 11. *I am Alpha and Omega*, and ver. 17. *I am the first and the last*. See also ii. 8. iii. 12. *him that overcometh will I make a pillar in the temple of my God*, which is repeated three times successively. Here he, who had just before styled himself *the first and the last*, acknowledges that the Father was his God. Matt. xi. 25, 26. *I thank thee, O Father, Lord of heaven and earth; because thou hast hid these things, &c. even so, Father, for so it seemed good in thy sight*.

Thus far we have considered the testimony of the Son respecting the Father; let us now inquire

what is the testimony of the Father respecting the Son: for it is written, Matt. xi. 27. *no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.* 1 John v. 9. *this is the witness of God which he hath testified of his Son.* Here the Father, when about to testify of the Son, is called God absolutely; and his witness is most explicit. Matt. iii. 17. *this is my beloved Son, in whom I am well pleased.* Isai. xlii. 1. compared with Matt. xii. 18. *behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him:—see also Matt. xvii. 5. 2 Pet. i. 17. for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.* Mal. iii. 1. *even the messenger of the covenant, behold he shall come, saith Jehovah of hosts:* and still more clearly Psal. ii. where God the Father is introduced in his own person as explicitly declaring the nature and offices of his Son. Psal. vii. 8, 11, 12. *I will declare the decree; Jehovah hath said unto me, Thou art my Son.....ask of me and I shall give.....serve Jehovah.....kiss the Son.* Heb. i. 8, 9. *unto the Son he saith, Thy throne, O God, is for ever and ever.....thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.* To the above may also be added the testimony of the angel Gabriel, Luke i. 32. *he shall be great, and shall be called the Son of*

the Most High. In our text we see the equality of the Father and the Son, and the Son is called the Father's Son. Now we also see that the Son is to be considered equal to the Father.

the Highest, and the Lord God shall give unto him the throne of his father David. If then he be the Son of the Most High, he is not himself the Most High.

The apostles every where teach the same doctrine; as the Baptist had done before them. John i. 29. *behold the Lamb of God.* ver. 33, 34. *I knew him not: but he that sent me to baptize with water, the same said unto me, &c. and I saw, and bare record that this is the Son of God.* iii. 32. *what he hath seen and heard, that he testifieth, &c.*—not he alone that was *earthly*, nor did he speak only of *earthly things*, but he that is *above all*, and that *cometh from heaven*, ver. 31. lest it should be still contended that this and similar texts refer to the human nature of Christ. 2 Cor. iv. 4, 6. *lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.* Col. i. 15. *who is the image of the invisible God, the first-born of every creature.* Philipp. ii. 6. *in the form of God.* Heb. i. 2. *whom he hath appointed heir.* ver. 3. *the brightness of his glory, and the express image of his person.* The terms here used, being all relative, and applied numerically to two persons, prove, first, that there is no unity of essence; and secondly, that the one is inferior to the other. So ver. 4. *being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.* 1 Cor. iii. 23. *ye are Christ's, and Christ is God's.* Here, if any where, it might have been expected that Christ would have been designated by the title of

*come hitherto render the passage "the near the
near me".*

God; yet it is only said that he is God's. The same appears even more clearly in what follows; xi. 3. *I would have you know that.....the head of Christ is God.* Eph. i. 17. *the God of our Lord Jesus Christ.* 1 Cor. xv. 27. *when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him: and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.* Here the usual subterfuge of the opponents of this doctrine, that of alleging the mediatorial office of Christ, can be of no avail; since it is expressly declared, that when the Son shall have completed his functions as mediator, and nothing shall remain to prevent him from resuming his original glory as only begotten Son, he shall nevertheless be subject unto the Father. O A A

Such was the faith of the saints respecting the Son of God; such is the tenor of the celebrated confession of that faith; such is the doctrine which alone is taught in Scripture, which is acceptable to God, and has the promise of eternal salvation. Matt. xvi. 15—19. *whom say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God: and Jesus answered and said unto him; Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.....upon this rock I will build my Church.* Luke ix. 20. *the Christ of God.* John i. 49, 50. *Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art* H H

the King of Israel. vi. 69. we believe and are sure that thou art that Christ, the Son of the living God.
 ix. 35—38. dost thou believe on the Son of God? he answered and said, Who is he, Lord, that I might believe on him? and Jesus saith unto him, Thou hast both seen him, and it is he that talketh with thee: and he said, Lord, I believe; and he worshipped him.
 xi. 22, 26, 27. I know that even now, whatsoever thou wilt ask of God, God will give it thee: whosoever liveth and believeth in me, shall never die: believest thou this? she saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, } which should come into the world. xvi. 27, 30, 31.
the Father himself loveth you, because ye have loved me, and have believed that I came out from God: now are we sure that thou knowest all things; by this we believe that thou camest forth from God. xvii. 3, 7, 8, 21. this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent: now they have known that all things, whatsoever thou hast given me, are of thee; for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee: that the world may believe that thou hast sent me. xx. 31. these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name. Acts viii. 37. if thou believest, thou mayest.....I believe that Jesus Christ is the Son of God. Rom. x. 9. if thou shalt believe in thine heart that God hath raised him from the dead, thou

shall be saved. Col. ii. 2. that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgement of the mystery of God, and of the Father, and of Christ. Philipp. iv. 6, 7. let your requests be made known unto God : and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 1 Pet. i. 21. who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God. 1 John iv. 15. who-soever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. v. 1. whosoever believeth that Jesus is the Christ, is born of God. ver. 5. who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? Finally, this is the faith proposed to us in the Apostles' Creed, the most ancient and universally received compendium of belief in the possession of the Church.

OF THE HOLY SPIRIT.

HAVING concluded what relates to the Father and the Son, the next subject to be discussed is that of the Holy Spirit, inasmuch as this latter is called the Spirit of the Father and the Son. With regard to the nature of the Spirit, in what manner it exists, or whence it arose, Scripture is silent; which is a caution to us not to be too hasty in our conclusions on the subject. For though it be a Spirit, in the same sense in which the Father and Son are pro-

perly called Spirits; though we read that Christ by breathing on his disciples gave to them the Holy Ghost, or rather perhaps some symbol or pledge of the Holy Ghost, John xx. 22.—yet in treating

of the nature of the Holy Spirit, we are not authorized to infer from such expressions, that the Spirit was breathed from the Father and the Son. The terms *emanation* and *procession*, employed by theologians on the authority of John xv. 26. do not relate to the nature of the Holy Spirit; *the Spirit of truth*, ὁ παρὰ τοῦ Πατρὸς ἐκπορεύεται, *who proceedeth or goeth forth from the Father*; which single expression is too slender a foundation for the full establishment of so great a mystery, especially as these words relate rather to the mission than to the nature of the Spirit; in which sense the Son also is often said ἐξελθεῖν, which in my opinion may be translated either *to go forth* or *to proceed* from the Father, without making any difference in the meaning. Nay, we are even said *to live by every word* (ἐκπορευομένων) *that proceedeth or goeth forth from the mouth of God*, Matt. iv. 4. Since therefore the Spirit is neither said to be generated nor created, nor is any other mode of existence specifically attributed to it in Scripture, we must be content to leave undetermined a point on which the sacred writers have preserved so uniform a silence.

The name of Spirit is also frequently applied to God and angels, and to the human mind. When the phrase, the Spirit of God, or the Holy Spirit, occurs in the Old Testament, it is to be variously

interpreted; sometimes it signifies God the Father himself,—as Gen. vi. 3. *my Spirit shall not always strive with man*; sometimes the power and virtue of the Father, and particularly that divine breath or influence by which every thing is created and nourished.

Sometimes it means an angel. Isai. xlviii. 16. *the Lord Jehovah and his Spirit hath sent me.* Ezek. iii. 12. *then the Spirit took me up.* See also v. 14, 24, &c.

Sometimes it means that impulse or voice of God by which the prophets were inspired. Nehem. ix. 30. *thou testifiedst against them by thy Spirit in thy prophets.*

Sometimes it means that light of truth, whether ordinary or extraordinary, wherewith God enlightens and leads his people. Numb. xiv. 24. *my servant Caleb, because he had another Spirit within him—*, Nehem. ix. 20. *thou gavest also thy good Spirit to instruct them.* Psal. li. 11, 12. *take not thy Holy Spirit from me.....renew a right Spirit within me.* cxliiii. 10. *thy Spirit is good; lead me into the land of uprightness.* Undoubtedly neither David, nor any other Hebrew, under the old covenant, believed in the personality of that good and Holy Spirit, unless perhaps as an angel.

More particularly, it implies that light which was shed on Christ himself. Isai. xi. 2. *the Spirit of Jehovah shall rest upon him, the Spirit of wisdom and understanding, the Spirit of council and might, the Spirit of knowledge and of the fear of Jehovah.* xlii.

1. *I have put my Spirit upon him*, compared with Acts x. 38. *how God anointed Jesus of Nazareth with the Holy Ghost and with power.* A

It is also used to signify the spiritual gifts conferred by God on individuals, and the act of gift itself. Gen. xli. 38. *a man in whom the Spirit of God is.* Numb. xi. 17, 25, 26, 29. *I will take of the Spirit which is upon thee, and will put it upon them.* 2 Kings ii. 9. *I pray thee, let a double portion of thy Spirit be upon me.* v. 15. *the Spirit of Elijah doth rest upon Elisha.* D

Nothing can be more certain, than that all these passages, and many others of a similar kind in the Old Testament, were understood of the virtue and power of God the Father, inasmuch as the Holy Spirit was not yet given, nor believed in, even by those who prophesied that it should be poured forth in the latter times.)

So likewise under the Gospel, what is called the Holy Spirit, or the Spirit of God, sometimes means the Father himself. Matt. i. 18, 20. *that which is conceived in her is of the Holy Ghost.* Luke i. 35. *the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.*

Again, it sometimes means the virtue and power of the Father. Matt. xii. 28. compared with Luke xi. 20. *I cast out devils by the Spirit or finger of God.* Rom. i. 4. *declared to be the Son of God with power, according to the Spirit of holiness, by the re-*

surrection from the dead. For thus the Scripture teaches throughout, that Christ was raised by the power of the Father, and thereby declared to be the Son of God. See particularly Acts xiii. 32, 33. quoted in the beginning of the last chapter. But the phrase, *according to the Spirit* (secundum Spiritum) seems to have the same signification as Eph. iv. 24. *which after God* (secundum Deum) *is created in righteousness and true holiness*; and 1 Pet. iv. 6. *that they might live according to God* (secundum Deum) *in the Spirit*. Isai. xlii. 1. compared with Heb. ix. 14. *I have put my Spirit upon himwho through the eternal Spirit offered himself without spot to God*. Luke iv. 1. *Jesus, being full of the Holy Ghost*, and v. 18. compared with Isai. lxi. 1. *the Spirit of the Lord Jehovah is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me, &c.* Acts x. 38. *God anointed Jesus of Nazareth with the Holy Ghost and with power. i. 2. after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.* It is more probable that these phrases are to be understood of the power of the Father, than of the Holy Spirit itself; for how could it be necessary that Christ should be filled with the Holy Spirit, of whom he had himself said, John xvi. 15. *he shall take of mine?* For the same reason I am inclined to believe that the Spirit descended upon Christ at his baptism, not so much in his own name, as in virtue of a mission from the Father, and as a symbol and minister of the divine

power. For what could the Spirit confer on Christ, from whom he was himself to be sent, and to receive all things? Was his purpose to bear witness to Christ? But as yet he was himself not so much as known. Was it meant that the Spirit should be then manifested for the first time to the Church? But at the time of his appearance nothing was said of him or of his office; nor did that voice from heaven bear any testimony to the Spirit, but only to the Son. The descent therefore and appearance of the Holy Spirit in the likeness of a dove, seems to have been nothing more than a representation of the ineffable affection of the Father for the Son, communicated by the Holy Spirit under the appropriate image of a dove, and accompanied by a voice from heaven declaratory of that affection.

Thirdly, the Spirit signifies a divine impulse, or light, or voice, or word, transmitted from above either through Christ, who is the Word of God, or by some other channel. Mark xii. 36. *David himself said by the Holy Ghost.* Acts i. 16. *the Holy Ghost by the mouth of David spake before concerning Judas.* xxviii. 25. *well spake the Holy Ghost by Esaias the prophet.* Heb. iii. 7. *wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, &c.* ix. 8. *the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest.* x. 15. *whereof the Holy Ghost also is a witness to us.* 2 Pet. i. 21. *holy men of God spake as they were moved by the Holy Ghost.* Luke ii. 25, 26. *the Holy Ghost was upon him: and it was revealed unto him by the*

Holy Ghost— It appears to me, that these and similar passages cannot be considered as referring to the express person of the Spirit, both because the Spirit was not yet given, and because Christ alone, as has been said before, is, properly speaking, and in a primary sense, the Word of God, and the Prophet of the Church; though *God at sundry times and in divers manners spake in time past unto the fathers by the prophets*, Heb. i. 1. whence it appears that he did not speak by the Holy Spirit alone, unless the term be understood in the signification which I have proposed, and in a much wider sense than was subsequently attributed to it. Hence, 1 Pet. i. 11. *searching what or what manner of time the Spirit of Christ which was in them*—that is, in the prophets—*did signify*, must either be understood of Christ himself,—as iii. 18, 19, *quickened by the Spirit, by which also he went and preached unto the spirits in prison*,—or it must be understood of the Spirit which supplied the place of Christ the Word and the Chief Prophet.

Lastly, it signifies the donation of the Spirit itself, and of its attendant gifts. John vii. 39. *but this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given*. Matt. iii. 11. *he shall baptize you with the Holy Ghost and with fire*. See also Acts i. 5. and xi. 16. 1 Thess. v. 19. *quench not the Spirit*.

Who this Holy Spirit is, and whence he comes, and what are his offices, no one has taught us more explicitly than the Son of God himself. Matt. x. 20.

it is not ye that speak, but the Spirit of your Father that speaketh in you. Luke xi. 13. how much more shall your heavenly Father give the Holy Spirit to them that ask him. xxiv. 49. behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. John xiv. 16, 17. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth. ver. 26. the Comforter, which is the Holy Ghost, whom the Father will send in my name. xv. 26. the Comforter, whom I will send unto you from the Father,..... which proceedeth from the Father, he shall testify of me. xvi. 7. I will send him unto you. ver. 8. when he is come, he will reprove the world—. ver. 13. he shall not speak of himself; but whatsoever he shall hear, that shall he speak. ver. 14. he shall glorify me; for he shall receive of mine. ver. 15. all things that the Father hath are mine; therefore said I, that he shall take of mine. xx. 22. when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Acts ii. 2—4, 33. having received of the Father the promise of the Holy Ghost, he hath shed forth this—. v. 32. we are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him. Rom. xv. 13. now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. 1 Cor. xii. 3. no man can say that Jesus is the Lord, but by the Holy Ghost. Heb. ii. 4. God also bearing them witness, both with signs

and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will. Hence he is called the Spirit of the Father, the Spirit of God, and even the Spirit of Christ. Matt. x. 20. it is the Spirit of your Father that speaketh in you. Rom. viii. 9. but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you : now if any man have not the Spirit of Christ, he is none of his. ver. 15, 16. ye have received the spirit of adoption, whereby we cry, Abba, Father ; the Spirit itself beareth witness with our spirit, that we are the sons of God. 1 Cor. vi. 11. by the Spirit of our God. 2 Cor. i. 21, 22. he which stablisheth us with you in Christ, and hath anointed us, is God ; who hath also sealed us, and given the earnest of the Spirit in our hearts. Gal. iv. 6. God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Eph. i. 13, 14. that holy Spirit of promise, which is the earnest of our inheritance. iv. 30. grieve not the holy Spirit of God, whereby ye are sealed. ii. 18. through him we both have access by one Spirit unto the Father. 1 Pet. i. 12. the Holy Ghost sent down from heaven. From all which results the command in Matthew xxviii. 19. baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 John v. 7. there are three that bear witness in heaven, the Father, the Word, and the Holy Ghost ; and these three are one. The latter passage has been considered in the preceding chapter ; but both will undergo a further examination in a subsequent part of the present.

If it be the divine will that a doctrine which is to be understood and believed as one of the primary articles of our faith, should be delivered without obscurity or confusion, and explained, as is fitting, in clear and precise terms,—if it be certain that particular care ought to be taken in every thing connected with religion, lest the objection urged by Christ against the Samaritans should be applicable to us—*ye worship ye know not what*, John iv. 22.—if our Lord's saying should be held sacred wherever points of faith are in question—*we know what we worship*—the particulars which have been stated seem to contain all that we are capable of knowing, or are required to know respecting the Holy Spirit, inasmuch as revelation has declared nothing else expressly on the subject. The nature of these particulars is such, that although the Holy Spirit be nowhere said to have taken upon himself any mediatorial functions, as is said of Christ, nor to be engaged by the obligations of a filial relation to pay obedience to the Father, yet he must evidently be considered as inferior to both Father and Son, inasmuch as he is represented and declared to be subservient and obedient in all things; to have been promised, and sent, and given; to speak nothing of himself; and even to have been given as an earnest. There is no room here for any sophistical distinction founded on a twofold nature; all these expressions refer to the Holy Spirit, who is maintained to be the supreme God; whence it follows, that wherever similar phrases are applied

to the Son of God, in which he is distinctly declared to be inferior to the Father, they ought to be understood in reference to his divine as well as to his human character. For what those, who believe in the Holy Spirit's co-equality with the Father, deem to be not unworthy of him, cannot be considered unworthy of the Son, however exalted may be the dignity of his Godhead. Wherefore it remains now to be seen on what grounds, and by what arguments, we are constrained to believe that the Holy Spirit is God, if Scripture nowhere expressly teach the doctrine of his divinity, not even in the passages where his office is explained at large, nor in those where the unity of God is explicitly asserted, as in John xvii. 3. 1 Cor. viii. 4; &c. nor where God is either described, or introduced as sitting upon his throne,—if, further, the Spirit be frequently named the Spirit of God, and the Holy Spirit of God, Eph. iv. 30. so that the Spirit of God being actually and numerically distinct from God himself, cannot possibly be essentially one God with him whose Spirit he is (except on certain strange and absurd hypotheses, which have no foundation in Holy Scripture, but were devised by human ingenuity for the sole purpose of supporting this particular doctrine)—if, wherever the Father and the Holy Spirit are mentioned together, the Father alone be called God, and the Father alone, omitting all notice of the Spirit, be acknowledged by Christ himself to be the one true God, as has been proved in the former chapter by

abundant testimony;—if he be God who *stablisheth us in Christ, who hath anointed us, who hath sealed us, and given us the earnest of the Spirit*, 2 Cor. i. 22. if that God be one God, and that one God the Father;—if, finally, *God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father*, Gal. iv. 6. whence it follows that he who sent both the Spirit of his Son and the Son himself, he on whom we are taught to call, and on whom the Spirit himself calls, is the one God and the only Father:—It seems exceedingly unreasonable, not to say dangerous, that in a matter of so much difficulty, believers should be required to receive a doctrine, represented by its advocates as of primary importance and of undoubted certainty, on anything less than the clearest testimony of Scripture; and that a point which is confessedly contrary to human reason, should nevertheless be considered as susceptible of proof from human reason only, or rather from doubtful and obscure disputations.

First, then, it is usual to defend the divinity of the Holy Spirit on the ground, that the name of God seems to be attributed to the Spirit: Acts v. 3, 4. *why hath Satan filled thine heart to lie to the Holy Ghost? thou hast not lied unto men, but unto God.* But if attention be paid to what has been stated before respecting the Holy Ghost on the authority of the Son, this passage will appear too weak for the support of so great a doctrinal mystery. For since the Spirit is expressly said to be sent by the Father, and in the name of the Son,

he who lies to the Spirit must lie to God, in the same sense as he who receives an apostle, receives God who sent him, Matt. x. 40. John xiii. 20. St. Paul himself removes all ground of controversy from this passage, and explains it most appositely by implication, 1 Thess. iv. 8. where his intention is evidently to express the same truth more at large: *he therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.* Besides, it may be doubted whether the Holy Spirit in this passage does not signify God the Father; for Peter afterwards says, Acts v. 9. *how is it that ye have agreed together to tempt the Spirit of the Lord?* that is, God the Father himself, and his divine intelligence, which no one can elude or deceive. And in v. 32. the Holy Spirit is not called God, but a witness of Christ with the apostles, *whom God hath given to them that obey him.* So also Acts ii. 38. *ye shall receive the gift of the Holy Ghost,* given, that is, by God. But how can the gift of God be himself God, much more the supreme God?

The second passage is Acts xxviii. 25. compared with Isai. vi. 8, 9. *I heard the voice of the Lord, saying—&c. well spake the Holy Ghost by Esaias the prophet, &c.* See also Jer. xxxi. 31. compared with Heb. x. 15. But it has been shewn above, that the names Lord and Jehovah are throughout the Old Testament attributed to whatever angel God may entrust with the execution of his commands; and in the New Testament the

Son himself openly testifies of the Holy Spirit, John xvi. 13. *that he shall not speak of himself, but whatsoever he shall hear, that shall he speak.* It cannot therefore be inferred from this passage, any more than from the preceding, that the Holy Ghost is God.

The third place is 1 Cor. iii. 16. compared with vi. 19. and 2 Cor. vi. 16. *the temple of God.....the temple of the Holy Ghost.* But neither is it here said, nor does it in any way follow from hence, that the Holy Spirit is God; for it is not because the Spirit alone, but because the Father also and the Son *make their abode with us*, that we are called *the temple of God.* Therefore in 1 Cor. vi. 19. where we are called *the temple of the Holy Ghost*, Paul has added, *which ye have of God*, as if with the purpose of guarding against any error which might arise respecting the Holy Spirit in consequence of his expression. How then can it be deduced from this passage, that he whom we have of God, is God himself? In what sense we are called *the temple of the Holy Ghost*, the same apostle has explained more fully Eph. ii. 22. *in whom ye also are builded together for an habitation of God through the Spirit.*

The next evidence which is produced for this purpose, is the ascription of the divine attributes to the Spirit. And first, Omniscience; as if the Spirit were altogether of the same essence with God. 1 Cor. ii. 10, 11. *the Spirit searcheth all things, yea the deep things of God: for what man knoweth*

the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no man, but the Spirit of God. With regard to the tenth verse, I reply, that in the opinion of divines, the question here is not respecting the divine omniscience, but only respecting those deep things which God hath revealed unto us by his Spirit—the words immediately preceding. Besides, the phrase all things, must be restricted to mean whatever it is expedient for us to know: not to mention that it would be absurd to speak of God searching God, with whom he was one in essence. Next, with regard to the eleventh verse, the essence of the Spirit is not the subject in question; for the consequences would be full of absurdity, if it were to be understood that the Spirit of God was with regard to God, as the spirit of a man is with regard to man. Allusion therefore is made only to the intimate relationship and communion of the Spirit with God, from whom he originally proceeded. That no doubt may remain as to the truth of this interpretation, the following verse is of the same import: *we have received.....the Spirit which is of God.* That which is *of* God, cannot be actually God, who is unity. The Son himself disallows the omniscience of the Spirit still more plainly. Matt. xi. 27. *no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.* What then becomes of the Holy Spirit? for according to this passage, no third person whatever knoweth either the Father

or the Son, except through their medium. Mark xiii. 32. *of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.* If not even the Son himself, who is also in heaven, then certainly not the Spirit of the Son, who receiveth all things from the Son himself; John xvi. 14.

Secondly, Omnipresence, on the ground that *the Spirit of God dwelleth in us.* But even if it filled with its presence the whole circle of the earth, with all the heavens, that is, the entire fabrick of this world, it would not follow that the Spirit is omnipresent. For why should not the Spirit easily fill with the influence of its power, what the Sun fills with its light; though it does not necessarily follow that we are to believe it infinite? If that lying spirit, 1 Kings xxii. 22. were able to fill four hundred prophets at once, how many thousands ought we not to think the Holy Spirit capable of pervading, even without the attributes of infinity or immensity?

Thirdly, Divine works. Acts ii. 4. *the Spirit gave them utterance.* xiii. 2. *the Holy Ghost said, Separate me Barnabas and Saul for the work.* Acts xx. 28. *the Holy Ghost hath made you overseers to feed the Church of God.* 2 Pet. i. 21. *holy men of God spake as they were moved by the Holy Ghost.* A single remark will suffice for the solution of all these passages, if it be only remembered what was the language of Christ respecting the Holy Spirit, the Comforter; namely, that he was sent by the Son from the Father, that he spake not of himself, nor

in his own name, and consequently that he did not act in his own name; therefore that he did not even move others to speak of his own power, but that what he gave he had himself received. Again, 1 Cor. xii. 11. the Spirit is said *to divide to every man severally as he will*. In answer to this it may be observed, that the Spirit himself is also said to be divided to each according to the will of God the Father, Heb. ii. 4. and that even *the wind bloweth where it listeth*, John iii. 8. With regard to the annunciation made to Joseph and Mary, that the Holy Spirit was the author of the miraculous conception, Matt. i. 18, 20. Luke i. 35. it is not to be understood with reference to his own person alone. For it is certain that, in the Old Testament, under the name of the Spirit of God, or of the Holy Spirit, either God the Father himself, or his divine power was signified; nor had Joseph and Mary at that time heard anything of any other Holy Spirit, inasmuch as the personality and divinity of the Holy Spirit are not acknowledged by the Jews even to the present day. Accordingly, in both the passages quoted, *πνεῦμα ἁγίου* is without the customary article; or if this be not considered as sufficiently decisive, the angel speaks in a more circumstantial manner in St. Luke: *the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God*,—that is, of the Father: unless we suppose that there are two Fathers,—one Father of the Son of God, another Father of the Son of man.

Fourthly, Divine honours. Matt. xxviii. 19. *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*. Here mention is undoubtedly made of three persons; but there is not a word that determines the divinity, or unity, or equality of these three. For we read, Matt. x. 41. John xiii. 20. of receiving a prophet in the name of a prophet, and a righteous man in the name of a righteous man, and of giving a cup of cold water in the name of a disciple; which evidently means nothing more, than because he is a prophet, or a righteous man, or a disciple. Thus too the Israelites *were baptized unto Moses*, 1 Cor. x. 2. that is, unto the law or doctrine of Moses; and *unto the baptism of John* occurs in the same sense, Acts xix. 3. and *in the name of Jesus Christ for the remission of sins*, Acts ii. 38. and *into Jesus Christ* and *into his death*, Rom. vi. 3. and *into one body*, 1 Cor. xii. 13. To be baptized therefore *in their name*, is to be admitted to those benefits and gifts which we have received through the Son and the Holy Spirit. Hence Paul rejoiced that no one could say he had been baptized in his name, 1 Cor. i. 13—15. It was not the imputation of making himself God that he feared, but that of affecting greater authority than was suitable to his character. From all which it is clear that when we are baptized in the name of the Father, Son, and Holy Ghost, this is not done to impress upon our minds the inherent or relative natures of these three persons, but the benefits conferred by them in baptism on those who believe,—namely, that

our eternal salvation is owing to the Father, our redemption to the Son, and our sanctification to the Spirit. The power of the Father is inherent in himself, that of the Son and the Spirit is received from the Father; for it has been already proved on the authority of the Son, that the Son does every thing in the name of the Father, and the Spirit every thing in the name of the Father and the Son; and a confirmation of the same truth may be derived from the words immediately preceding the verse under discussion; v. 18. *all power is given unto me.....go ye therefore.....baptizing in the name, &c.* and still more plainly by 1 Cor. vi. 11. *but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* Here the same three are mentioned as in baptism, *the Son, the Spirit, and our God*; it follows therefore that the Father alone is our God, of whom are both the Son and the Spirit.

But invocation is made to the Spirit. 2 Cor. xiii.

14. *the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.* This, however, is not so much an invocation as a benediction, in which the Spirit is not addressed as a person, but sought as a gift from him who alone is there called God, namely, the Father, from whom Christ himself directs us to seek the communication of the Spirit, Luke xi. 13.

If the Spirit were ever to be invoked personally, it would be then especially, when we pray for him; yet

we are commanded not to ask him of himself, but only of the Father. Why do we not call upon the Spirit himself, if he be God, to give himself to us?

He who is sought from the Father, and given by him, not by himself, can neither be God, nor an object of invocation. The same form of benediction occurs Gen. xlviii. 15, 16. *the God before whom my fathers did walk.....the angel which redeemed me from all evil, bless the lads: and Rev. i. 4. grace be unto you and peace from him which is.....and from the seven spirits.* It is clear that in this passage the seven spirits, of whom more will be said hereafter, are not meant to be invoked. Besides that in this benediction the order or dignity of the things signified should be considered, rather than that of the persons; for it is by the Son that we come to the Father, from whom finally the Holy Spirit is sent. So 1 Cor. xii. 4—6. *there are diversities of gifts, but the same Spirit: and there are differences of administrations, but the same Lord: and there are diversities of operations, but it is the same God which worketh all in all.* Here the three are again mentioned in an inverse order; but it is one God which worketh all in all, even in the Son and the Spirit, as we are taught throughout the whole of Scripture.

Hence it appears that what is said Matt. xii. 31, 32. has no reference to the personality of the Holy Spirit. For if to sin against the Holy Spirit were worse than to sin against the Father and Son, and if that alone were an unpardonable sin, the

Spirit truly would be greater than the Father and the Son. The words must therefore apply to that illumination, which, as it is highest in degree, so it is last in order of time, whereby the Father enlightens us through the Spirit, and which if any one resist, no method of salvation remains open to him. I am inclined to believe, however, that it is the Father himself who is here called the Holy Spirit, by whose *Spirit*, ver. 28. or *finger*, Luke xi. 20. Christ professed to cast out devils; when therefore the Pharisees accused him falsely of acting in concert with Beelzebub, they are declared to sin unpardonably, because they said of him who had the Spirit of his Father, *he hath an unclean spirit*, Mark iii. 30. Besides, it was to the Pharisees that he spoke thus, who acknowledged no other Spirit than the Father himself. If this be the true interpretation of the passage, which will not be doubted by any one who examines the whole context from ver. 24 to ver. 32. that dreaded sin against the Holy Spirit will be in reality a sin against the Father, who is the Spirit of holiness; of which he would be guilty, who should affirm that the Spirit of the Father which was working in Christ was the prince of the devils, or an unclean spirit;—as Mark clearly shows in the passage quoted above.

But the Spirit bestows grace and blessing upon the churches in conjunction with the Father and the Son; Rev. i. 4, 5. *grace be unto you and peace from him which is.....and from the seven spirits which are before his throne, and from Jesus Christ.*

It is clear, however, that the Holy Spirit is not here meant to be implied; the number of the spirits is inconsistent with such a supposition, as well as the place which they are said to occupy, standing like angels before the throne. See also iv. 5. and v. 6. where the same spirits are called *seven lamps of fire burning before the throne*, and the *seven horns* and *seven eyes* of the Lamb. Those who reduce these spirits to one Holy Spirit, and consider them as synonymous with his sevenfold grace, (an opinion which is deservedly refuted by Beza,) ought to beware, lest, by attributing to mere virtues the properties of persons, they furnish arguments to those commentators who interpret the Holy Spirit as nothing more than the virtue and power of the Father. This may suffice to convince us, that in this kind of threefold enumerations the sacred writers have no view whatever to the doctrine of three divine persons, or to the equality or order of those persons;—not even in that verse which has been mentioned above, and on which commentators in general lay so much stress, 1 John v. 7. *there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one*, where there is in reality nothing which implies either divinity or unity of essence. As to divinity, God is not the only one who is said to bear record in heaven; 1 Tim. v. 21. *I charge thee before God, and the Lord Jesus Christ, and the elect angels,*—where it might have been expected that the Holy Spirit would have been named in the third place,

if such ternary forms of expression really contained the meaning which is commonly ascribed to them. What kind of unity is intended, is sufficiently plain from the next verse, in which *the spirit, the water, and the blood* are mentioned, which *are to bear record to one, or to that one thing*. Beza himself, who is generally a staunch defender of the Trinity, understands the phrase *unum sunt* to mean, *agree in one*. What it is that they testify, appears in the fifth and sixth verses—namely, that *he that overcometh the world is he that believeth that Jesus is the Son of God, even Jesus Christ, that is, the anointed*; therefore he is not one with, nor equal to, him that anointed him. Thus the very record that they bear is inconsistent with the essential unity of the witnesses, which is attempted to be deduced from the passage. For the Word is both the Son and Christ, that is, as has been said, *the anointed*; and as he is the image, as it were, by which we see God, so is he the word by which we hear him. But if such be his nature, he cannot be essentially one with God, whom no one can see or hear. The same has been already proved, by other arguments, with regard to the Spirit; it follows, therefore, that these three are not one in essence. I say nothing of the suspicion of spuriousness attached to the passage, which is a matter of criticism rather than of doctrine. Further, I would ask whether there is one Spirit that bears record in heaven, and another which bears record in earth, or whether both are the same Spirit. If the same, it is extraordinary

that we nowhere else read of his bearing witness in heaven, although his witness has been always most conspicuously manifested in earth, that is, in our hearts. Christ certainly brings forward himself and his Father as the only witnesses of himself, John viii. 16, 19. Why then, in addition to two other perfectly competent witnesses, should the Spirit twice bear witness to the same thing? On the other hand, if it be another Spirit, we have here a new and unheard-of doctrine. There are besides other circumstances, which in the opinion of many render the passage suspicious; and yet it is on the authority of this text, almost exclusively, that the whole doctrine of the Trinity has been hastily adopted. *A 7*

Lest however we should be altogether ignorant who or what the Holy Spirit is, although Scripture nowhere teaches us in express terms, it may be collected from the passages quoted above, that the Holy Spirit, inasmuch as he is a minister of God, and therefore a creature, was created or produced of the substance of God, not by a natural necessity, but by the free will of the agent, probably before the foundations of the world were laid, but later than the Son, and far inferior to him. It will be objected, that thus the Holy Spirit is not sufficiently distinguished from the Son. I reply, that the Scriptural expressions themselves, *to come forth, to go out from the Father, to proceed from the Father*, which mean the same in the Greek, do not distinguish the Son from the Holy Spirit, inasmuch as

these terms are used indiscriminately with reference to both persons, and signify their mission, not their nature. There is however sufficient reason for placing the name as well as the nature of the Son above that of the Holy Spirit in the discussion of topics relative to the Deity; inasmuch as the brightness of the glory of God, and the express image of his person, are said to have been impressed on the one, and not on the other.

THE END.

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